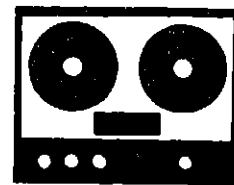


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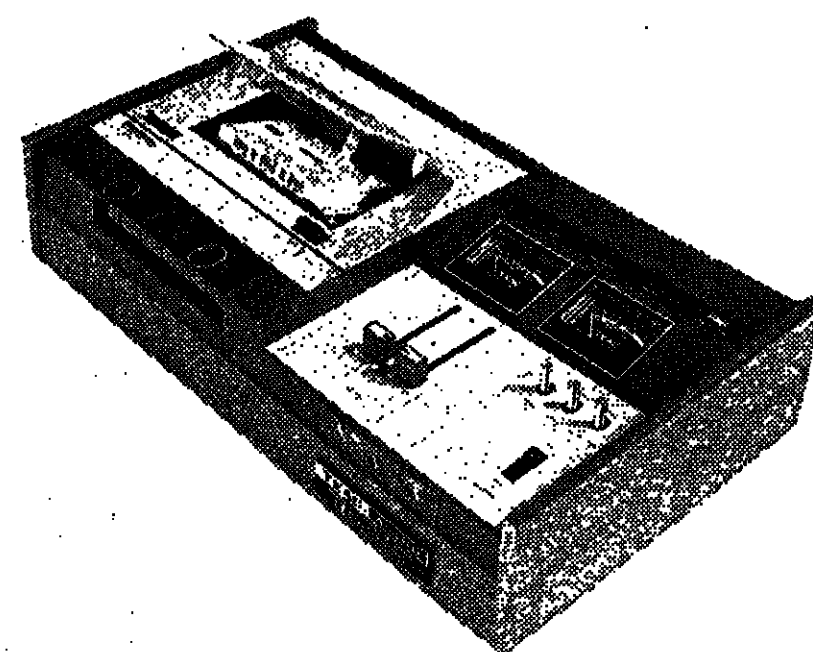
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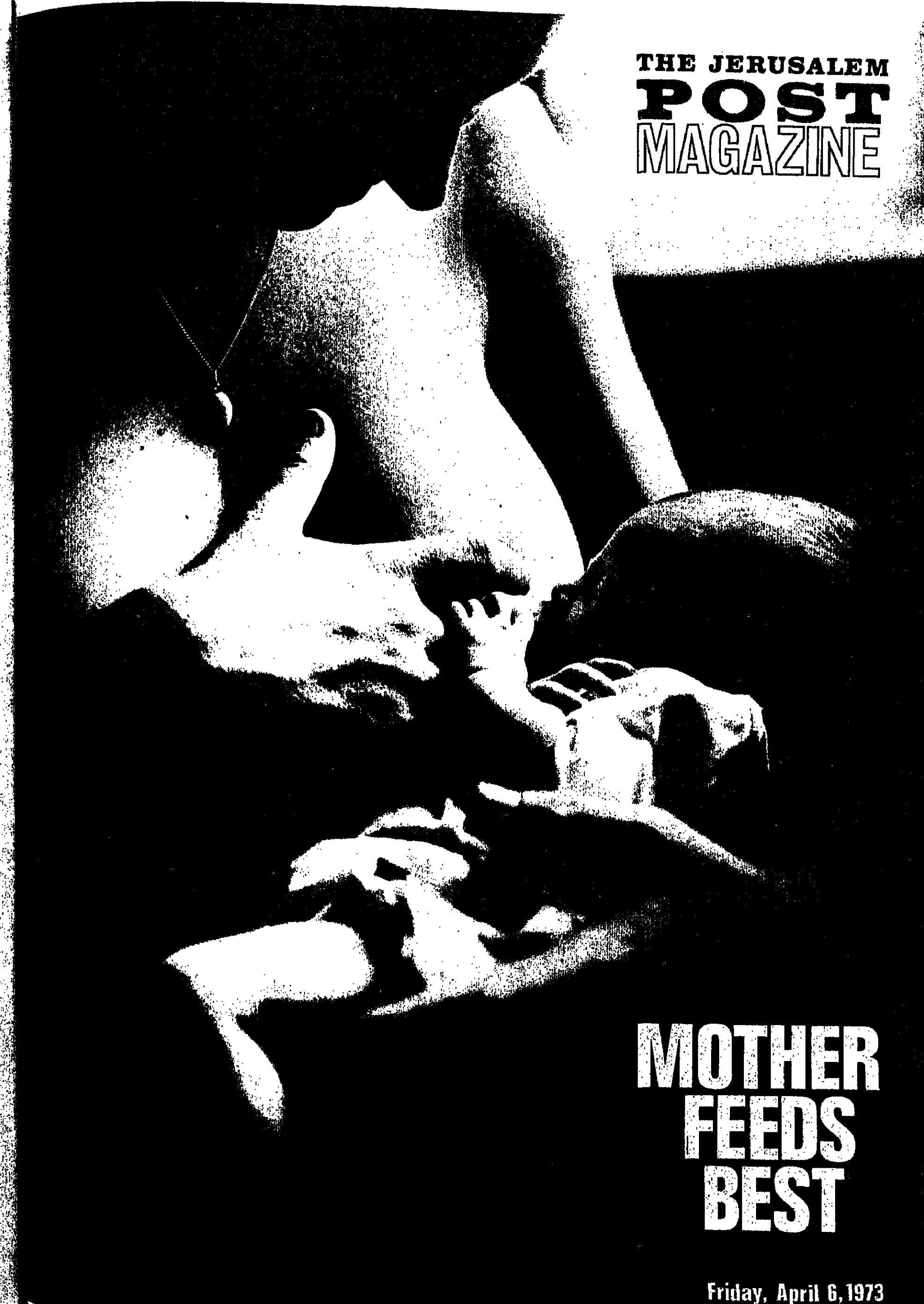
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## NOT A DROP TO WASTE



Seeding waters of Lake Kinneret have uncovered a large field of basalt stones. (I.P.F.A.)

At the beginning of the 1980s, the only way Israel will be able to meet its water requirements is by desalinating sea water.

Even the joint Israel-United States project at Ashdod, announced by Agriculture Minister Ezer Weizman last week, will only go a little way towards solving the problem. For it is planned to have an output of 12 million cu.m. a year, while the Mekorot water company speaks of the need for a plant producing 100 million cu.m. annually, or about one quarter the capacity of the National Carrier.

Probably the only positive aspect of this year's highly irregular winter season is that it has not drawn public attention to the escalating plight of the country's water suppliers.

Lake Kinneret is the most visible of the warning signs. Its level has fallen to 210.475 metres below sea level. The day we interviewed Mr. Shmuel Kantor, Chief Engineer of the Mekorot water company, it was only a few days short of its annual average capacity, and this without the increased deterioration in the quality of the water into which it flows. With the outflow from the lake reduced to a minimum, the annual "flushing" process, a factor in determining the quality of the water (which has, in the past, often been on the verge of being declared unfit for consumption — for agricultural purposes) the salinity is expected to increase during the coming summer months. As a result, the policy this year will be to reverse the trend. Instead of drawing the lake as its main source of water, Mekorot will draw its water primarily from the underground water table.

### No basic change

There is, however, no cause for alarm. This year's poor precipitation, says Mr. Kantor, only accentuates the matter but will not change any "basic changes or new policies." The underground water table is not influenced by a single year's deficit.

Mekorot and the Israel Electric Corporation work in what Mr. Kantor describes as "the most technical cooperation," and the I.E.C. has already been asked to ensure a constant supply of water to all pumping stations. Mekorot is laying out a line of water in all its surface reservoirs. Some 2.7 million cu.m. of water is pumped into the Kfar Saba storage basin (to serve the Kfar Saba area) and the Zohar lake in the south is now also being used.

This winter's poor rainfall is not a cause for panic—one year's drought does not have a catastrophic effect on underground reserves—but it does point up the long-term danger the country faces in using up these reserves faster than they are replenished. There will always be plenty of water in the sea. Should we not press on, and very fast, with schemes to desalinate some of it for our own use? This and other plans for increasing and conserving the supply of water are discussed by ZE'EV SOHUL with Shmuel Kantor, chief engineer of Mekorot, the national water company.

THIS year's shortages are due not only to a countrywide deficit in the precipitation averages measured so far but also to their timing, further aggravated by their locations. While the central and southern parts of the country have fared relatively well, having received some 70 per cent of their average rainfall, the northern districts (including the vital Kinneret watershed area) have recorded only 50 per cent of the average.

### Wheat is green

Despite the winter's poor rainfall, this is not a typical drought year. Winter field crops have done reasonably well in most areas. The wheat, although still rather low (and this may be due more to the earlier cold spells than to other causes) looks verdant enough. New problems will arise with the planting of summer crops such as sugar beet, fodder and cotton and the necessity of saturating the soil beforehand.

The fair division of the nation's water resources is a stupendous task that has to be tackled by the Minister of Agriculture. Policy with regard to this summer's distribution is now in process of formulation.

Mr. Kantor would not commit himself on the moot point of rationing. "I'm not saying that there may not be a need for some rationing" was as far as he would go. In practice, an indirect system of rationing has already been in operation for a number of years, in the form of "allocations" for agricultural, industrial and urban use.

Whatever policy is adopted this year, Mekorot, in cooperation with the Government's Water Commissioner, will be primarily concerned with the technical aspects of delivery. The company will have to keep a careful check on the sources, and data will be fed into its regional offices on a continuous, day-to-day basis. The same goes for consumption.

Last week, water demands in the Negev were already on the increase. The situation is expected to become particularly difficult in Galilee and the Huleh, where many springs are still little more than a trickle, or have even remained completely dry.

IN addition to implementing the national water distribution policy, Mekorot continues to deal with the problem of bridging the gap between consumption and the long-term water potential. Having reached almost the limit of the possibilities as far as the discovery of new "conventional" sources are concerned, the firm is now harnessing to production from "unconventional" sources.

One of these is sewage recovery, which may be made to yield as much as 300 million cu.m. a year, though Mr. Kantor stresses that this water will not be for human use. Attempts are also going to be made to reduce consumption by all sectors of the economy. But research budgets are small, and Mekorot's fall short of requirements by at least one third.

### Studying run-off

While it is known that none of the rain that falls in the Kinneret watershed area — extending all the way from the southern end of the lake to the Hermon foothills — runs to waste, the extent of run-offs in other areas is still under investigation. At the same time, a study is being made of the possibility of creating additional flood catchment basins in different parts of the country.

But of the various water-saving methods that have already been devised, none is as spectacular as the by now routine use of cloud seeding. Mr. Kantor estimates the increase in actual precipitation by this means to be as high as 15 per cent of the total volume of the country's rainfall.

THE real cause of Israel's hitherto unpredictable winter seasons lies in the fact that we are located in a climatic border zone — somewhere between the end of the temperate Mediterranean climate and the beginnings of the Arid Zone. The boundary advances and recedes northwards and southwards in no predictable pattern, although some of the experts suggest that rainfalls usually increase towards the end of a century. They base their theory on, among other things, the level of the Dead Sea shoreline.

The availability of long term predictions would, of course, be a major contribution to the super-problem now facing our water distributors. But not one has materialized, despite a number of serious study projects. One of these was based on the measurement of rainfalls in the upper regions of the Nile (especially the Sudan). A poor rainfall (monsoon periods) there was assumed to indicate copious rainfalls in our part of the world. Another study, still believed to be in progress, was using certain Mediterranean Sea data and trying to extract meteorological facts for application here.

This is the first of two articles.

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Cover photo by MURRAY BLOOM

Centrepiece photos by courtesy Israel Museum and G.S.G.

FRIDAY, APRIL 6, 1978

THE JERUSALEM POST MAGAZINE

PAGE THREE





If democracy is the mere counting of votes, then the Back-Of-the-amendment is very democratic indeed, for it got a vote of 75 to 20, well over the 61-member vote — a majority of the 120 members — needed to change the election system. President Nixon got a landslide vote, though he is not really a popular president at all. Soviet parties regularly get 98.8 per cent votes, but we are not really impressed with Soviet democracy. They used to turn out a good vote for Hitler too, and for Mussolini.

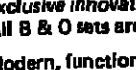
The vote had to be pushed through despite a sleepless night and a High Court ruling because if it had not been taken on Wednesday it would probably never have been taken at all, for too many members would have had time to dislike the whole shoddy business. The Labour party has long been oriented inward. Once a decision has been piloted through its own

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**PAGE FIVE**

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are some political objections to the new law that argument might have been made to consider, but the real difficulty is that nobody knows what the law is or how it should be applied to government, or how it will be affected.

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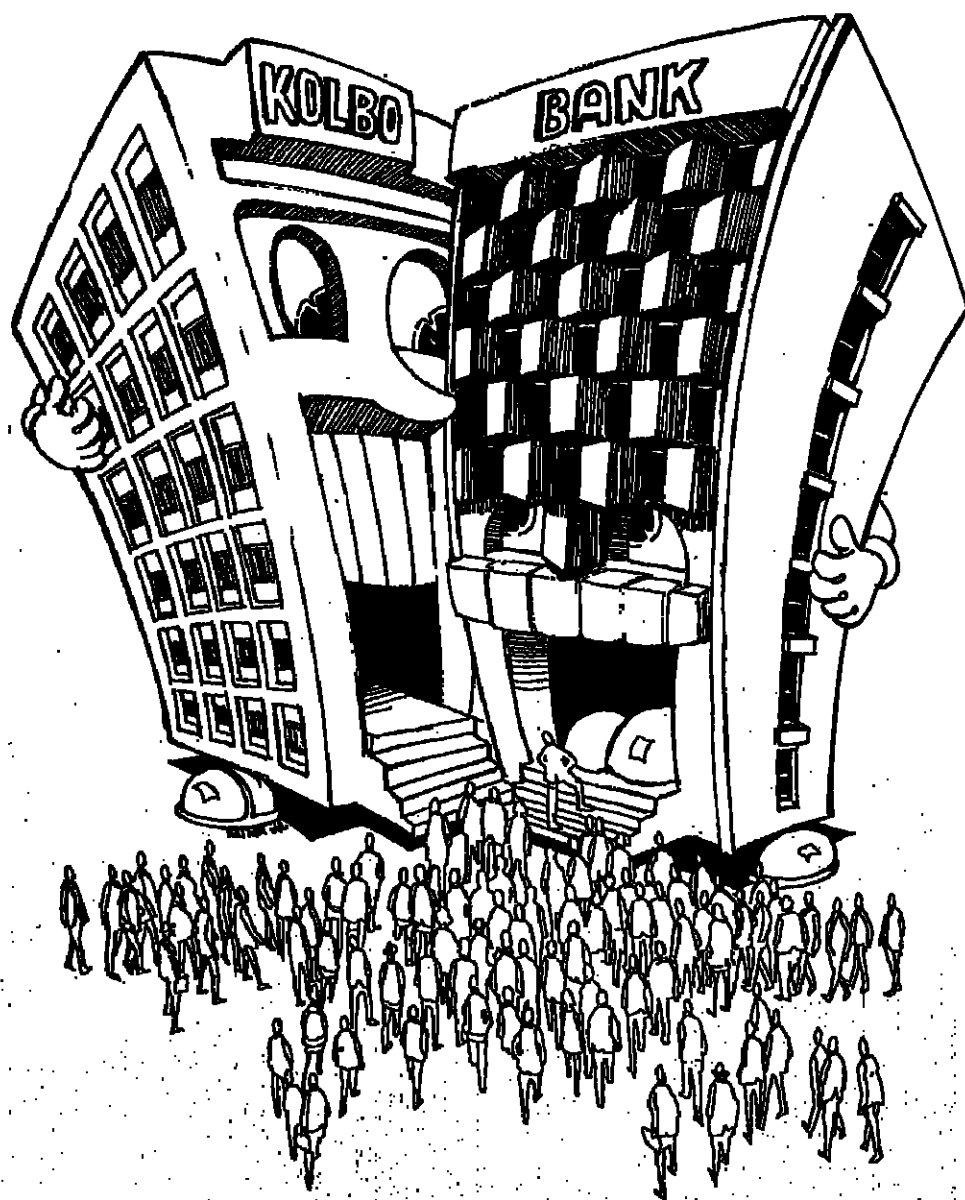
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mainly to keep out  
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in the name of democracy. All  
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democracy that the one-  
party in the Israeli Knesset,  
particularly Mr. Uri Avnery  
himself, should be able to  
take position as a "party" to  
on every subject and occupy  
a proportionate amount of the  
time. Listening to Mr.  
Tamm (Free Centre), one  
came away with the im-  
pression that it is some terrible  
crime that allows the big  
party to have their way and  
to have to help oppose  
the real reason is that  
the old system has  
two seats and his  
will be under this new one,  
they to have a single  
be himself.

**And what got into Gahal?**  
Much of the debate of the past two days was taken up with abuse of Gahal by the small parties for helping Labour to achieve their ambition. They are having one-party rule they would be the only plausible alternative and they may see no chance of ever reaching the government under the coalition system. It is said that they would never have made up their mind to take this step had it not also held out a hope of so discouraging votes for small parties that they might see the last of Mr. Shmuel Tamir, who belonged to Gahal himself, until he challenged Mr. Begin for the leadership and was forced out.

If the sudden blossoming of friendship between Mr. Bader and Mr. Ofer is not edifying, Labour's financial policies have been Mr. Bader's chief target for decades — the cosy co-operation between the right-wing Free Centre and Rakai is no more persuasive. Mr. Tamir would plainly have been happy to see the small parties constitute a group with common interests that he might have promoted. Mr. Gideon Hausner (Independent Liberals) did not wish to contemplate any such friendship and declined to vote against the government on a confidence motion. He did point out to Labour, however, that it could not expect to treat its coalition partners in this way and expect to keep their friendship. If the Alignment gamble fails to pay off they may see both the Independent Liberals and the National Religious Party less confident in the future.



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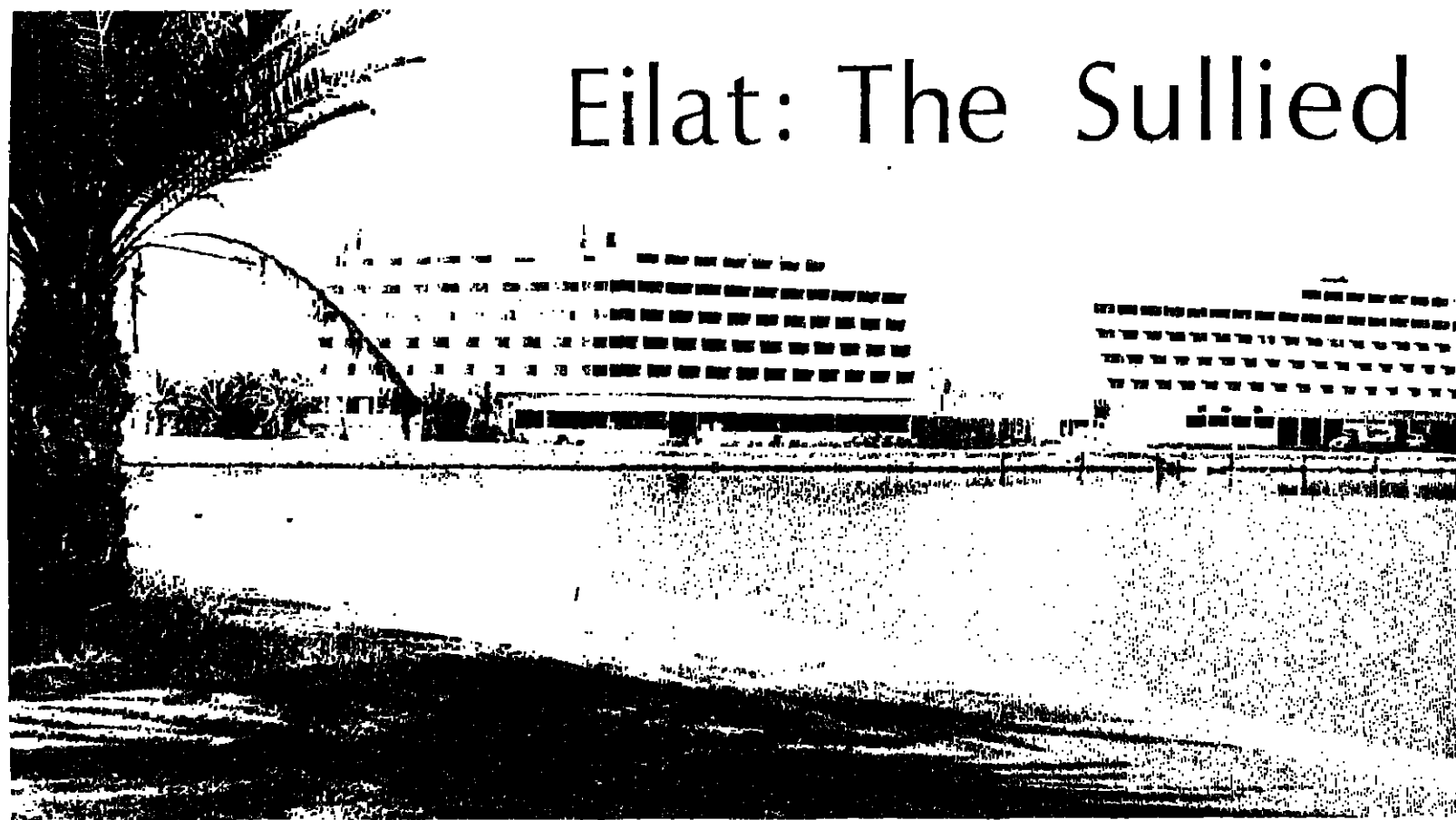
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# Eilat: The Sullied Emerald

By MARK SEGAL

THE story goes that one day in 1933, David Ben-Gurion stood with the late Arthur Ruppin in the wilderness on the northernmost shores of the Red Sea, near the police post of Umm Rashrash. He looked across the waters at the Mountains of Edom and prophesied: "Here will rise a great Jewish city and port. It will be called Eilat and it will serve as the Jewish State's link to Africa and Asia."

Forty years later, Ben-Gurion has become a freeman of Eilat, and half of his forecast has been fulfilled. The growing port area services ships from African harbours, the warehouses overflow with Japanese cars, and the nearby oil pipeline terminal is busy pumping in the black blood of the national arteries. However, the vision of urban greatness is far, far away and most Eilatians would make do with a measure of controlled growth that would help them develop their town properly.

In Eilat must be focused all the fallings of Israeli urban development. I would say that, aesthetically, Eilat as a town is a disaster area, and a grim object lesson in how our bureaucrats can turn even the most uncluttered landscape into a thing of ugliness, throwing up a patchwork of housing projects and huts on the slope down to the sea.

Yet there is another Eilat emerging and one can see it in the rather pleasant surroundings of the recently constructed patio-style homes. Nearby some new flats are being built by Shikun Ovdin, the Hlstatadrut housing company, at IL120,000 apiece. Not far away, homes for young couples are going up at the exorbitant price of IL83,000 for 60 sq.m.

## 30% more expensive

This only illustrates the complaint of Eilatians that the cost of living down there is 30 per cent higher than in other parts of the country. Yet the place makes the impression of a boom town. Wages are generally good and a skilled man at the Timna Copper Mines or a crane operator at the port earns extremely well. But local people claim that the special income tax allowance they get for living in the Negev is cancelled out by the high living costs.

The place has really grown in fits and starts from the early 1950s, when it was a settlement of 350 people, with the atmosphere of a Wild West frontier town, through the period when

Tel Aviv magistrates would send criminals to Eilat to make good (until the local citizens formed a vigilante squad that would turn them back at the airport). For years, a predominant element in the population was the men come down south to make a quick lira to take back to their families up north. The first real breakthrough took place with the opening up of the Tiran Straits after the Sinai Campaign of 1956, and by 1961 Eilat had 5,000 residents. But the big expansion came after the Six Day War. By 1971, the number had tripled to 15,000 and today it stands at 17,400, with a heavy preponderance of children of school age.

## Fervently patriotic

It is only lately that there has crystallized an articulate population rooted in the place. When one talks to Eilatians, one encounters an almost schizophrenic attitude — violent criticism of local shortcomings combined with an equally fervent local patriotism. This heightened sense of community is derived in the main from their sense of isolation, of being far away from the centre. They feel that the officials and politicians in distant Jerusalem and Tel Aviv, and the regional authorities in Beersheba, are not over-concerned with them.

As one Eilat put it: "We are treated like simpletons. The political parties and in special organizations for the election campaign, as if no one here could handle it."

There was one case of direct democratic action that produced results some years back: it was when the son of the owner of the

popular snack bar at the Timna Mines was killed in a road accident. The Eilatians held mass demonstrations and the roadway was properly repaired.

They deeply resent having had so little control over the development of their own town — a lack of control that still persists. For suddenly, from scant tourist facilities there is a boom in hotel construction, with at least 2,400 rooms to be ready by the end of this year. Along the foreshore is being rushed up a string of hotels and one does not have to be an Eilat to be troubled by the mistakes being perpetrated there at this very moment.

What has emerged along the beachfront is a "tourist ghetto" (as the Ministry of Interior's Planning Department called it in 1968). Locals are indignant at the way in which hotels are being packed next to each other. For example, one of the two good hotels, the Neptune, is being crowded by a new one just four metres away.

## Development from outside

Responsible for this "room explosion" and the hotel planning is the Ministry of Tourism and its subsidiary, the Eilat Shore Development Company, in which the city of Eilat has only a five per cent share. Few of my interlocutors in Eilat had a good word to say for the Eilat Shore Development Company, which has taken local tourist development out of local hands.

Investors were drawn by exceedingly easy terms (a 20 per cent grant plus a 50 per cent loan at 6 per cent interest). Neptune Hotel manager Roger Coster

— one of the few really professional hoteliers in Eilat — warned that the Red Sea resort may be faced by a serious crisis due to lack of proper planning.

"Hotels have been rushed up, but nobody has planned where the staff will come from and — if found — where they will live," he says. His hotel, owned by the Israel Resort Hotel chain, had the foresight to acquire flats in town for its employees.

After dark, hotel guests risk their limbs trying to negotiate the holes left along the beach by the contractors for the Shore Development Corporation. The absence of lighting along the unpaved tracks leading to the hotels aggravates the dangers. The artificial lagoons are not entirely unattractive (although one is a mosquito breeding ground) and the jetties lined with sailing boats and yachts add an extra dimension to Eilat's shore.

There is the nucleus of a yachting club run by a dynamic young man who served seven years in the Merchant Marine and now teaches in the maritime trend at the Eilat High School. Moshe Sa'ar does a three-man job as unpaid instructor, organizer and maintenance man. He notes ruefully: "Eilat's symbol is the anchor and the sea waves, but nothing is done to really develop a love of the sea." The Municipality helps a bit and he has been promised further help from the Government Sports Authority. But this still has to take concrete form.

\*\*\*

EVEN the worst planner in the world could not ruin the basic ingredients that go to make Eilat — the brilliant blue skies,

the limpid waters of the bay, the breath-taking desert landscape. Eilat has a particular mantic ambience of its own when the air turns purple in the lights of Akaba across the bay soothes even the troubled spirit, and when shore is empty of people senses what drew the band of individualists to the city.

## Last of the charade

A few of the old-timers still left. I met Oscar Pines, the man who started tourism at the rudimentary day village set up by local "character," Rafi Nitzan across the Green Line into It is sited where Wadi Tula ley of Wellbeing) joins the Rafi's is a place to unwind, ing out at the purest from an unsullied beach. It is ironic, to my mind, that has to reproduce the kind of tude that originally drew Oscar down south by ling out to Rafi's retreat.

Belgian-born Oscar Pines was until 1958 a pound-sterling adviser on tourism in Eilat was the first to introduce snorkel and flippers to the Sea and created water sports there by attaching the site jeep driven at full speed to the water's edge.

Still a lusty romantic, Oscar does not agree that Eilat is a disaster area.

"We had no choice, we were the housing as the limit came. You can see ten periods of building here. I remember that one year, the authorities sent an S.O.A. Rumanian Government wanting Jews out and 5,000 coming to Eilat. So we had to slough off his run up huts. In the end, migrants didn't come, but huts were used for other came later."

## Those were the days

Oscar stresses: "Don't we had no water, no electricity, no housing and no hotel, no housing and no hotel. We had to bring loads of to create a beach. At first was no sense of security built the first huts with tective fence, like a poultry There were alarm bells danger threatened, and used to grab their guns and outside."

He recalls with glee the old days in Eilat:

"It was just like America used to be. The immigrants married the thieves. I've idealists disappear and go away. The first time children at play and hounds in from balconies, I had a town."

There are other romantic (Continued opposite)

# THE SULLIED EMERALD

When I raised this point in our interview, Mayor Azar replied, "I think 25 years in municipal service is enough. Yes, I am firmly resolved not to run again."

## Was Eilat really a part of Israel?

"It was not always so. You know what they say — out of sight, out of mind. Ah, well (with a sigh) all of us are only human, including our national leaders. The attention paid to Eilat has — how shall I put it? — had its ups and downs. But today it's on the upgrade. I think the housing front is a good yardstick. Where they used to build between 200 and 250 flats a year, today the number has soared to 1,500."

## He is proud of his education

department. Eilat has 5,000 families making a population of nearly 17,500, with a heavy proportion of young people and 3,500 children at the city schools. The department even has a post-secondary institute of pre-university standards, under the supervision of the Hebrew University. Now in its second year, it has 200 students, and the mayor is hoping to have it elevated to college status.

A town plan for a population of 60,000 was drafted in 1969; lately it has been increased to 100,000. Says the mayor: "I don't believe in planning for 40 years ahead. After all, who knows what lies in the future? What kind of immigration there will be?" All told, he was pleased to note there was a boom in construction — "a moderate one, we don't want to exaggerate."

He rejects charges that the authorities discriminated against private building in Eilat, explaining that the State Lands Authority, which owns all the local land, is on guard against land speculation and therefore only allows transactions by tender. Mayor Azar does not accept the widespread criticism of local planning. He hotly defends the Tel Aviv architect, Theodore Kieselev, who has designed much of the town. He does admit, however, that Mr. Kieselev sits in on the Local Planning Advisory Council, and confirms the report that the Housing Ministry has a contract with his firm for most housing projects in Eilat.

What of the fears that the port development, and especially the oil terminal, cannot in the long run coexist with tourism? (I had already heard pessimistic predictions from local people who envisage that oil pollution will eventually destroy the beach and that tourists will use the town merely as a jumping-off point for trips into the desert.) The Mayor draws on his kibbutz experience: "I was never for monoculture, but for a mixed economy. We cannot depend on only one branch for our livelihood. Tourism and the oil line will have to coexist. Tourism brings in a lot of money and oil can only reach Israel via Eilat. I am a great believer in nature and am sure it will evolve antidotes to protect itself against the ill-effects of oil pollution."

I wondered why he had allowed a number of social cases to establish squatters' rights on the beach and erect sleazy kiosks next to the luxury hotels. His reaction was very sharp: "You cannot build a city only out of nice things. It's easy to criticize. But one has to deal with life as a whole. After all, you cannot put these social cases in a museum, can you?"

## No one complained

MAYOR Azar shares with other Eilatians a distaste for the Eilat Shore Development Corporation; but his solution cast a light on his entire approach to development. He took a violent position on criticism of the instant slum being in "the tourist ghetto," noting: "The plan was displayed in this room for ages and no one had any complaints."

For all that, "I am not entirely happy with what the Corporation is doing on the foreshore. We have fierce arguments with the Ministry of Tourism, for I demand greater influence for the city. Four years ago things got to such a stage that I simply did not attend board meetings for an entire year." He was still hopeful that the Corporation office would move completely to Eilat in the not-too-distant future.

Mayor Azar revealed that the Ministry was ready to increase the city's 5 per cent holding in the Corporation by selling it one-third of the shares.

## Creche, not Corporation

"But I do not see why we should have to buy them. After all, the port and the airfield come within our area but we were not called on to spend money on being made on Eilat in its present form. Of course we have been offered loans to pay for the shares, but I think that perhaps it would be better to use such

credit to build another day creche for babies."

The mayor gave me the clearest insight into his personality and his approach to Eilat when he said: "I am blamed for being moderate and preferring the low key. Well, I can tell you that my slogan is: cut your suit according to your cloth. One should never aspire too high, one should not be too ambitious. I believe in con-

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Between mountain and ocean: The crowds flock to the sun and what were open spaces, bringing their beach tennis bats with them. (Rubinger)



...and considerably less beauty in the town's commercial centre. (Braun)



Mayor Azar: Moderation is his principle. (Salomon)

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Councillor Meltzer: Hoteller with initiative. (Salomon)

tinuity, and moderation is my guiding principle. Why, if I were offered IL20m on the easiest possible terms I don't think I would take it!"

The impression I took away with me was one of sympathy for a man who is already out of his depth. Eilat has simply got too big for the municipal clerk who started out in Yokne'am. He is an honest man under pressure from dynamic youngsters who combine romantic idealism with computer techniques. Perhaps the best thing for him would be to cleave to his intention of retiring to Rehovot. He has certainly won his laurels but it is to be all the port and the airfield come within our area but we were not called on to spend money on being made on Eilat in its present form. Of course we have been offered loans to pay for the shares, but I think that perhaps it would be better to use such

## THE 'GRAND ORIENT DE FRANCE'

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# Moving the Mountain

## A FRESH VIEW OF MT. SCOPUS

OVER the past four years, Mount Scopus, the highest point in Jerusalem, has been lowered six to eight metres along its western slope by bulldozers. It will be another four years before the hill is put back together again as the seat of the Hebrew University's major campus. The peak of building activity still lies ahead, with four-fifths of the project's cost yet to be expended. It was 55 years ago this week — on April 1, 1925 — that the Hebrew University was officially opened on Mount Scopus in the presence of Lord Balfour, Dr. Chaim Weizmann, Field-Marshal Allenby and Sir Herbert Samuel. The university served as the vital centre of higher learning in the country until the War of Independence, when it was cut off from the Jewish half of Jerusalem. For nearly two decades it remained an Israeli enclave behind Jordanian lines, with a garrison rotated in fortnightly convoys, when there were no hitches. Meanwhile, the university developed a handsome new campus at Givat Ram in West Jerusalem.

### \$100m. to be found

A decision to revive the Scopus campus was made immediately after the Six Day War; but the original idea was a modest one — to restore existing buildings and transfer some of the classes from Givat Ram as quickly as possible. It was not until 1969 that the enormous building programme now in progress was presented to the university's Board of Governors for approval. The board undertook to find the \$100-110m. required to finance the project, if necessary by borrowing from banks. The planning authorities insist-

*The once-tranquil skyline of Mount Scopus has been rudely disturbed over the past few years by the removal of half a million cubic metres of earth. But the disturbance is already*

*subsiding, to give way by architects' sleight of hand to the Hebrew University's new campus. Abraham Rabinovich reports.*



ed that the new buildings be higher than the three to four storey structures of the original campus. (Of the dozen original buildings, three are being replaced.) The university decided to build a new building, the existing ground level — the massive bulldozing operation on height is a 60m. super-tower.

The design is dictated partly by the winds which batter the top with a force almost that felt anywhere else in Jerusalem. The planners decided to unite the buildings into a complex, allowing students to move from one to the other in shelter. For pleasant day door paths and piazzas will be provided.

### Buses underground

Running through the level will be a 40m. tunnel, nearing completion, which will serve as a bus station at heart of the campus. Access to the upper storeys will be by way, escalator or elevator.

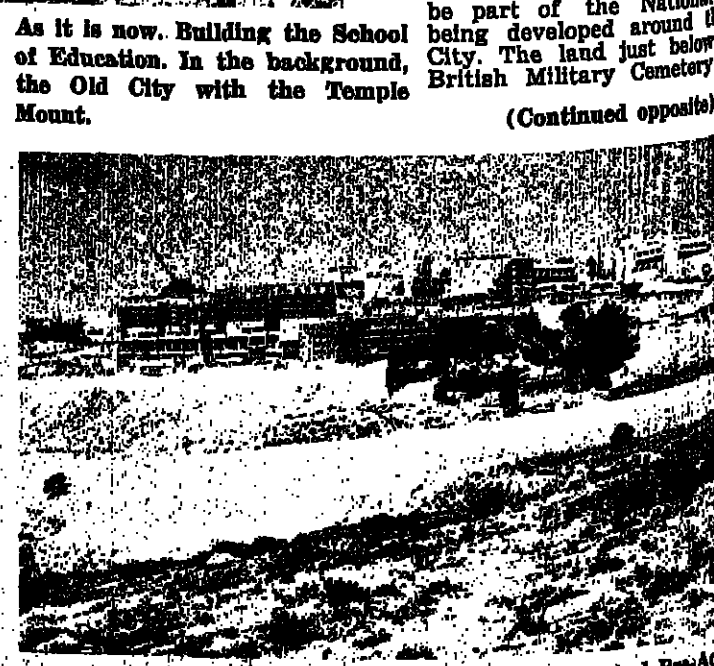
At the insistence of the Planning Commission, the university is building a ring around the campus to replace the old road that used to run along the crest of the hill. Along the new road will be observation points where motorists park and look out at the city. Also at the Planning Commission's request, a public taurant will be built at the end of the complex with a view of Jerusalem and the Judean Desert.

The lower slopes of Scopus will be part of the National Park, being developed around the City. The land just below the British Military Cemetery will be a park.

(Continued opposite)



The Adult Education Centre, named in memory of Martin Buber, the mystic philosopher.



The School of Education, Adult Education Centre and Pre-Academic Studies building with, at right, the misplaced Truman Centre.

The tax, customs and mortgage privileges extended to immigrants, even as recently amended, almost compel newcomers to acquire property — and even to marry — which they may not really want or not at such an early stage in their life in Israel. DAVID KRIVINE suggests a credit system whereby the newcomer can spend his limited privileges as and when he wishes. This would be better for him and for the economy.

The enactment of large tax waivers for the benefit of immigrants has aroused conflicting emotions. The non-pri- vileged general public complained these spoils newcomers get too much. The authorities con- siderably reduced the benefits by cutting or two, whereupon a cry of protest went up from the im- migrant associations. In the face of it, there is an untenable case for letting new- comers bring all their personal belongings with them free. They have to pay for the cost of shipping their belongings without having to fork over a key at the frontier. No purchase has ever advocated im- migrant a toll on the return to Israel. The dramatic call "Jew, ever, to gain two to three times the value of the goods they bring" is sufficient as it stores by starting from the existing ground level — the massive bulldozing operation on height is a 60m. super-tower.

Understandably, the newcomer cannot resist the privilege of getting something cheap (and a car is one of the few cheap things that Russians find in Israel's expensive stores). But as far as the onlooker is concerned, the king- sized Volvo cannot be dismissed as a bit of assistance to get strangers over their first stile on arrival. It is a bonanza. It is the kind of windfall that comes from winning the football pools. And it distorts people's view of the im- migrants. The latter are serious- minded individuals, who have taken intimidating risks to rejoin the fatherland. They find them- selves, to their dismay, associated with a different image altogether — the image of a reluctant patriot coaxed to immigrate by extra- vagant benefactions. Their response to this fiscal privilege tends to be schizophrenic. They are, of course, attracted by the luxury of car ownership, which few enjoyed in the USSR. At the same time, the white num- ber-plate is symbolic of every- thing they dislike in Israel. It is a materialistic status symbol. Its purchase is an act of business speculation (since even those who do not particularly want a car buy it for the financial ad- vantage). Apart from the pur- chase itself, it involves constant expense in money they have not got (so have to borrow), on a car licence, driving licence, in- surance and the rest. And it makes no contribution whatever to solving the real problem that faces each one: how to find a job, how to support himself, how to retain his dignity as a pro- fessional man when, as is com- monly the case, the lack of op- portunities may be forcing him re- lentlessly to give up the struggle and take some other job.

### Waste of resources

NECESSARY as it is to aid the immigrant, there is something wrong with a system that, how- ever unintentionally, encourages him to purchase items he may not really want, and whose acquisition in that case constitutes a waste of national resources.

The rigidity of the aid sys- tem is felt in other fields, not- ably immigrant housing. A per- son is entitled to a flat if he is married, and the privilege lasts for three years from the time of immigration. Therefore a single man (or woman) has three years in which to contract mar- riage, or lose the privilege.

Says a young American en- gineer, working for the Arid Zone Research Institute in Beersheba: "I'm a bachelor. I'll settle down in due course, but I have no idea when. It depends, among other things, on meeting a girl I want to marry. But the Gov- ernment is forcing my hand. I have a limited period of time left in which to buy an apart- ment, after which I forfeit my immigrant rights."

The time limit applies to fur- nishings as well. After three years in the country, his entitle- ment to buy household equip- ment tax-free expires.

"It's an extraordinary inter- ference with one's private life, if you think about it. Funny," he broods, "that a country of pioneers, a country at war, should give you a fixed deadline, by which time you must, whether you like it or not, have convert- ed yourself into a householder."



commuting, suburbanite paterfa- milias."

Many of these purchases are fi- nally regressive, the privilege in- creasing (instead of decreasing) proportionately to a person's in- come. If a new arrival can afford to buy his household appliances now, instead of having to spread his purchases over the next five years or so, he benefits — be- cause the tax immunity is only valid for three years. The same applies to that bogey, the white- plated motor car. The bigger and more luxurious it is (up to a certain limit, which is the price of a Volvo 144), the larger the tax rebate. And if a settler is too poor to afford a car at all, he has to say farewell to the tax concession too.

There is some logic behind all these apparently capricious regu- lations. An immigrant who buys assets with foreign currency he has accumulated abroad in the past. This privilege, which lasts for his first 10 years in Israel, is absolutely pragmatic. There are many genuine arguments in justification, but the real point is this: tax-exemption brings in the dollars. They will not come in any other way, and every dollar received is one dollar less that Israel has to borrow.

On the other hand, this kind of logic must not be pushed to extremes. For a poor man, taxes are a burden. A rich man ought to see them as a privilege — a sort of contribution to the United Jewish Appeal, a part atonement

for the undue share of the world's resources that he enjoys. By all means let a family of new settlers, be they rich or poor, bring in their cooking stove and refrigerator tax-free. But costly hand-decorated wall tiles as well? The wealthy owner should be glad and eager to unpocket the same contribution to the na- tion's exchequer as long-standing Israeli residents have to pay on such a luxury article.

### Make it simple

A SOLUTION would be to simplify over-complex regu- lations. This would involve giv- ing what has to be given with the minimum of provisos, obliga- tions, requirements and conditions.

One benefit we shall not dis- miss. It concerns the total exemp- tion from income tax of all for- eign currency income accruing to an immigrant from assets that he has accumulated abroad in the past. This privilege, which lasts for his first 10 years in Israel, is absolutely pragmatic. There are many genuine arguments in justification, but the real point is this: tax-exemption brings in the dollars. They will not come in any other way, and every dollar received is one dollar less that Israel has to borrow.

Apart from this prerogative, we suggest that a new immigrant get two benefits and two only. First, the housing facilities to which he is now entitled should be made available without any limit of time. Let him get married, when he pleases — and

the longer he waits before tak- ing the plunge, the better — because it reduces the current demand for housing.

Secondly, all other privileges should be replaced by one bene- fit only — a lump-sum tax bonus of, say, IL25,000. The newcomer would be entitled to use that tax bonus when he likes and how he likes. It would not dis- tort his day-to-day economic decision-making, as the present rules do. He might want to use it for a car, or he might content him- self with a mini-vehicle, conserv- ing the balance of his tax-credit for other purposes.

The point is that there would no longer be two fiscal systems side by side. Whatever tax ap- plies to all Israelis would apply to the immigrant too. The only difference would be that he could pay with his tax vouchers in- stead of cash, until those vouchers are exhausted.

Such a tax rebate, to ease the first burdens of settlement, would be more widely understood in Israel than the present gift of Volvos, Saabs and BMWs. It is reasonable to give new settlers a chance before exposing them to the full blast of Israel's fiscal system — the same chance, after all, that was given to Arabs in Jerusalem after the Six Day War. A standardized, flexible arrange- ment, which applies equally to everyone and does not push any- one into making unwanted pur- chases, would be less invidious than the present system. And many immigrants would prefer it that way.

# MOVING THE MOUNTAIN

(Continued from previous page)

been set aside as a sports area that will include a small stadium, athletic tracks and sev- eral one-storey buildings for in- door sports. The view from the cemetery towards the Old City will be preserved.

Before the War of Inde- pendence, the Scopus campus ex- tended over 350 dunams and ac- commodated 1,000 students in a dozen buildings. The rebuilt area will spread over 850 dunams, edging north into French Hill.

There are already 3,000 under- graduates there, in the law fac- ulty, the school for overseas students and the first year of science. By 1977-78, the number will have increased to 14,000, for by then Scopus will have ab- sorbed all the humanities depart- ments as well as first year science, leaving Givat Ram to house the rest of the scientific studies.

SOME 2,200 students are already living in dormitories on Scopus. The asbestos huts put up as a temporary measure four years ago have proved surprisingly popular with their inhabitants, according to Avraham Sadeh, the engineer in charge of the whole building programme.

"Even though they don't have any central heating, the students prefer them to the permanent, stone dormitories we've built since. The huts are divided into apartments shared by five stu- dents and with a common kitchen. They would rather have this than live in two-man dormitory rooms. As a result of this reaction, we've decided to build our new dormitories on French Hill as apartments for four, five or six students rather than as conven- tional dormitories." By the end of the decade, some 5,000 stu- dents will be living on Mount Scopus.

The Truman Centre, which was

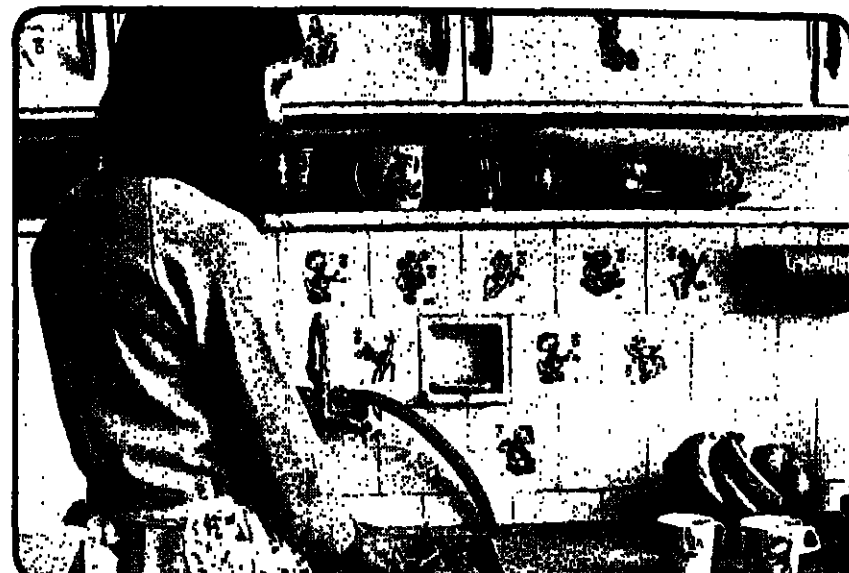
constructed on Scopus after the Six Day War but before the plan for the new campus was drawn up, has proved something of a problem for the architects.

"It interfered with the plans because of its size, shape and location," said Sadeh. (The build- ing had originally been designed for the Givat Ram campus.) In order to integrate it somewhat, the architects have incorporated elements from its design in the plans for the buildings adjacent to it.

THE master plan for the campus was worked on by three different architectural teams headed by David Reznik, Shmuel Shaked, Ron Carmi and Haim Katzeff. The buildings were de- signed by seven architects includ- ing Carmi, Reznik, Dan Elitan, Avraham Yaski, Zeev Ravna, Nadler & Nadler and Idelson- Zipor.

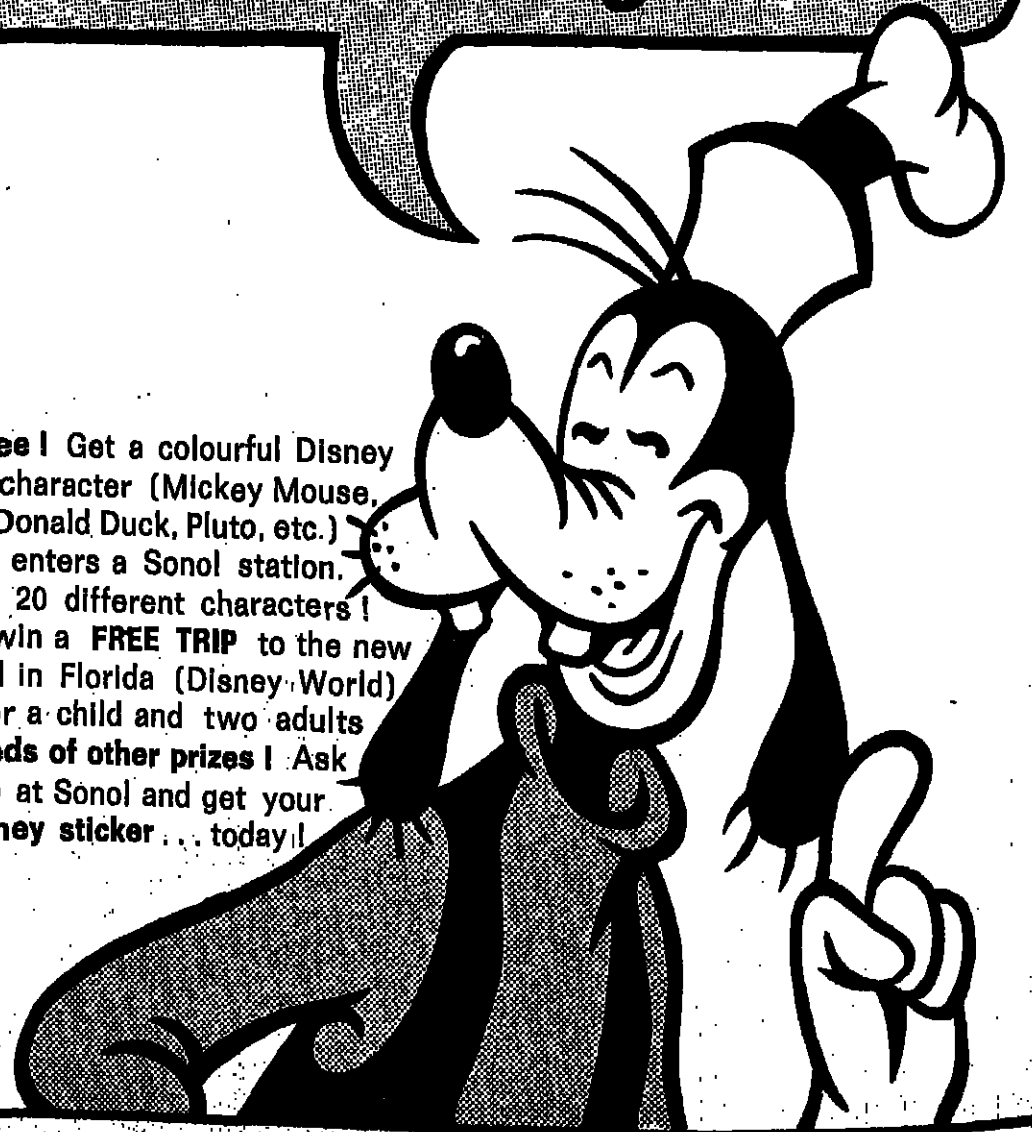
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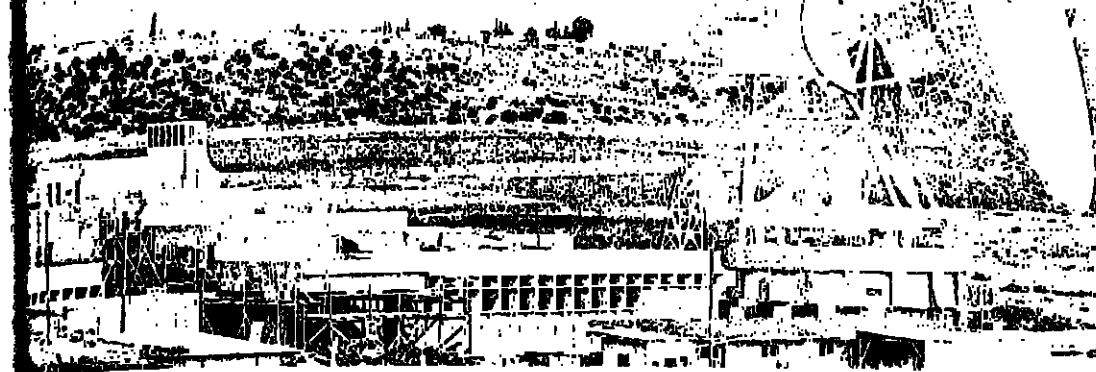
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## SEEING IT AS IT HAPPENS



satellite communications station at Emek Ha'Elah, south-west of Jerusalem.

By MARK SEGAL

Events occurring in Israel are now being transmitted almost immediately to the television screens of the U.S. and Europe. This means that instead of the Arab capitals, which we get in their versions, the real facts can be presented to the millions of people living in Western public opinion. We talk in terms of information and presenting the facts as we know them. This is a valuable help in our constant struggle to redress the balance of the Arab propaganda. After all, in Britain last year the Arab propaganda spent well over £3m. in anti-Israel ideas. That we are planting on fertile soil is indicated by the one-sidedness to the Libyan plane tragedy some of the Western

technical facilities that make possible the entry of Israel into the instant video age exist in Israel Motion and TV at Herzliya, just off the highway. The general manager of the studios, Yitzhak Kol, explained that this was made possible by the link established by the COMSAT Communications Satellite Corporation based in Washington D.C. Most of the TV networks have crews in Israel, and until last year the films were flown to the network studios overseas. This quick operation was a delay that affected the timeliness of the material. In most cases, as Mr. Kol pointed out, films from Israel are sent to the TV screens of the Western countries after those from the Arab studios had been screened. The staff was not used because it was regarded as being biased. Thus the Arab version was the one that set the

pace. Some recent examples of the change that has taken place are the way we set up our satellite link in the summer. The CBS camera crew was able to transmit shots from the recent operation against the bases in Lebanon almost immediately. Defence Minister Dayan gave his rather lengthy press conference in the Libyan plane tragedy

— which many observers felt went a long way towards explaining Israel's position and checking the wave of anti-Israel agitation abroad — at noon on Saturday, and it was on European TV screens via Eurovision the same evening.

Mr. Kol explained that the TV camera people are able to develop their films at the studios and then edit them so that they are ready for transmission. The Herzliya studios maintain two sets of standards — one for U.S. networks and the other to suit European usage. This makes it possible for live transmission to such important U.S. news programmes as that of Walter Cronkite.

This is the result of last year's expansion scheme of the Israel Motion and TV Studios at Herzliya, when they added on a second floor to their main building and installed IL2.5m. worth of RCA laboratory equipment.

Mr. Kol took the opportunity of paying tribute to the foresight of two men which made possible Israel's entry into the instant video age and onto the communications map.

Long before we had our own television station, Yeshayahu Lavie, then Director-General of the Posts Ministry, "sold" the present Governor of the Bank of Israel, Moshe Sanbar, then special aide to Finance Minister Pinhas Sapir, the idea of buying about one per cent of the shares of the COMSAT Satellite. Without that, nothing would have got moving.

### \$500 a minute

A TEN-minute transmission via COMSAT, costs \$5,000, irrespective of the distance. Mr. Kol explained the mechanics to me.

When the local TV bureau informs him of their requirements, he orders transmission time from the COMSAT agency in Tel Aviv, which calls the COMSAT headquarters in Washington. Confirmation that time has been booked is sent back here to the ground station at Emek Ha'Elah, to Herzliya and to the COMSAT office.

The broadcast is transmitted in a number of stages. It goes from the Herzliya studios via its micro-wave antennae to the transmitting disk on top of the 32-storey Shalom Towers in Tel Aviv and thence to the ground station in Emek Ha'Elah. From there it is beamed via the COMSAT satellite either to Washington or to the European ground station. The latter, which is sited at Wiesbaden in West Germany, receives transmissions for European television networks. Material beamed to Wiesbaden for European viewers is transmitted to a studio in Hamburg which in turn conveys the film to the Eurovision centre at the head offices of the European Broadcasting Union (E.B.U.) in Brussels. From there the film is broadcast via cables to all E.B.U. subscribers.

Mr. Kol finds it all very exciting, especially when live transmissions are being made and he is on an open telephone line to

the Wiesbaden ground station or to the Hamburg studios waiting for Herzliya to be ready before switching on the connection via E.B.U. at Brussels to all European

networks. The lingua franca of as colour and sound are checked in English. Often Mr. Kol can watch the material on the screen in his own room at Herzliya, and hear the sound over the phone from Brussels or Hamburg at the same time.

It was at the Herzliya studios that David Frost made his recent Israeli programme. Mr. Kol describes how the phone call from London came in on a Thursday evening whether it was technically feasible to organize a programme for that Saturday night. Two days later Frost, his guests, and his entire crew flew in and set up their show.

A great number of programmes for Israel TV are also produced at the Herzliya studios, which were founded by Mrs. Margot Klausner, one of the more colourful personalities in Israel's entertainment industry. She is still very much in evidence as president and chief shareholder of the company, but wisely leaves things to Mr. Kol. At 41, he is known in the trade as 'Itzik the Eighth.'

He declines to be drawn on the state of affairs in the Byzantine corridors of Television House in Romema. What I did learn was that his crew has been commissioned from abroad to do a colour film of the Independence Day military parade. When I explained to Mr. Kol that Israeli audiences would not get to see it, all he would say, with a bland general manager of the studios look, was, 'I don't understand — the longest survivor in the either.'

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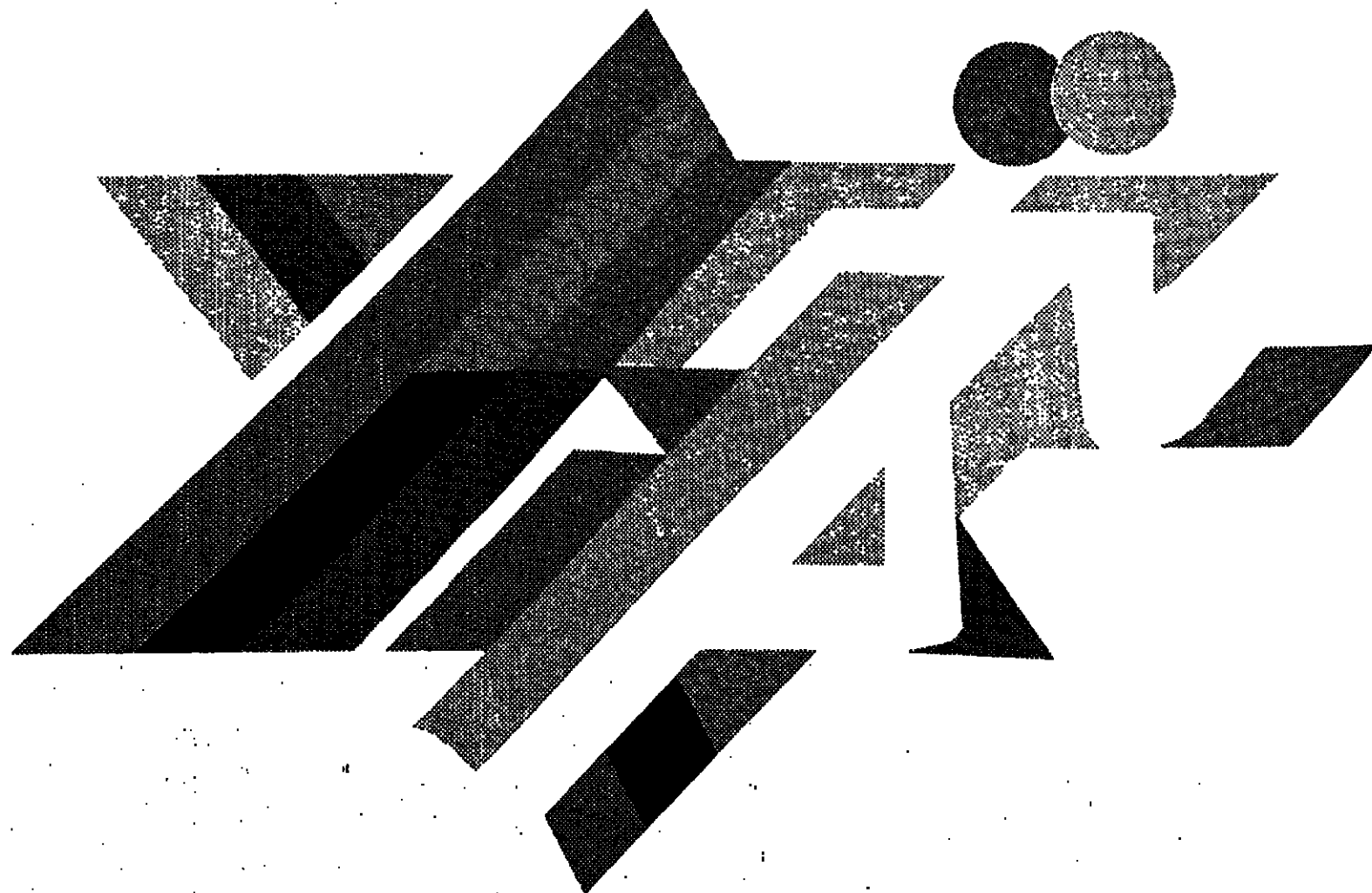
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## THE WISE WOMAN of GOTHAM



Frances Steloff, retired founder of the Gotham Book Mart, one of the most famous bookshops in the world, is in Israel for the third of the annual Tobe and Sima Steloff Lectures, endowed by her in memory of her parents. The Gotham Book Mart is like no other store in the world — in her time Mrs. Steloff served as banker, patroness, hostess and comforter for some of the great writers and artists of five decades. Now 85, she is still as active as ever in her capacity as a consultant to G.B.M. In this interview with PHILIP GILLON she discusses life and literature.

ma, archaeology, architecture and comparative religion from America to Israel, so as to promote good relations and understanding between the two countries. The first lecturer was Saul Bellow. This year's lecture, the third, was by Dr. William Devor, on American contributions to Palestinian and Biblical archaeology.

The Gotham service extended outside literary circles: Martha Graham borrowed \$1,000 to launch her first dance concert. Buckminster Fuller, Christopher Morley and William Rose Benét met regularly to eat lunch in the garden behind the shop.

Actors and painters responded as happily to the Gotham atmosphere as guinea-pigs to a conditioned reflex in a pleasure principle experiment. An upper floor in the building became an art gallery also used for poetry readings. The indigent young poets of the avant-garde read their poems to each other, collected nominal fees and loans from Frances, and thereby eked out their garret existences according to the approved traditions of that poverty-stricken era.

"We still support young writers, but the needs are not as great," says Frances. "There are so many grants and other forms of aid available that they don't need us so much."

Letters and cards, from the former unknown, now the greats, inscriptions in first editions, photographs, autographs and little magazines which shone like stars for their brief nights, comprise the Steloff Papers that are going to New York University, whose students of modern literature are going to have a great time, although it is doubtful whether a university library will ever be as pleasant a place to browse in as the Gotham Book Mart.

Frances Steloff firmly believes that books are here to stay. "I knew people say that television will end books and reading but I don't believe it for a moment," she declares firmly, her blue eyes flashing. "They said the same thing about radio. And about comics. And paperbacks. It doesn't seem to work out the way the prophets of doom forecast: people take no notice of them, and go on reading more and more and more. People have to read. They simply do. Nothing can take the place of a book."

"Books and writers — it has been a great privilege to work with them. I have enjoyed a great, wonderful life."

There is something different about writers," says Frances. "An admiring gleam in their blue eyes, they are set apart from the rest of humanity. It's a special sort of thing they have. Actors and writers also have that extra something, a warmth, an understanding, a warmth people don't have. I believe in the creative people who inspired a dirt-poor kid from Saratoga, New York, to establish New York's major book landmark. The names of people she helped, by selling books when they were unemployed, lending them money and giving aid in kind when they were down and out, ring like a litany through the literature of the century — Gertrude Stein, E. E. Cummings, T. S. Eliot, Edmund Wilson, T. S. Eliot, Auden, e. e. Cummings, Marjorie Williams, Tennessee Williams, Miller, by all kinds of means, smuggled "Tropic of Cancer" and various other books past the vigilant Mrs. Steloff of the U.S. Customs to the wicked words marketed in the States. When he moved from California, he placed a sign on the Gotham Book Mart appealing for "a couple of new bottles and a little cart... which to haul my groceries and supplies up a steep, steep road... Could also use a dog too..."

Frances Steloff left Saratoga in 1907, when she was 19, and found a job in a department store. During the Christmas rush she moved to the book department. That move was to change the destiny of many, both American and British, for the British came to the Gotham like homing pigeons.

She opened the Gotham Book Mart on January 1, 1920, thereby celebrating her 33rd birthday. She had money to buy some books and rent a tiny shop on 4th Street. Frances, of 400 books to the discerning, response was so good that she moved to west 47th St. It is that she acquired a stock of very bizarre books during an auction, adding her head at the time.

One of her policy of never taking any book or magazine, she soon overfilled the shelves, covered floors and every nook and cranny. In 1946, she moved again, this time to

its present home, a converted brownstone also on west 47th St. She lives in an apartment on the third floor of the building.

From the beginning, she specialized in the avant-garde and the unusual: if you are anxious to acquire only the best-sellers listed in your favorite news magazine, don't bother to drop in to the Gotham: you need a different kind of store. Inside the Gotham, you will see books fighting a winning battle for space against human beings; when you find what you want, a little blue-eyed woman sitting in a corner may reluctantly allow you to buy it. And you may see a literary lion or two in the crannies: for several decades, the Gotham has been a rendezvous for the great.

"One of my treasured memories is of Dylan Thomas' first visit," says Miss Steloff. "I had recommended him to the Y.M.C.A. on 92nd Street and Lexington, which had a Poetry Corner, and used to encourage poets by having them read their works. Dylan read poetry wonderfully; his voice was like a bell. He was a beautiful man, a beautiful poet. As soon as he came, we had a party for him at the Gotham — unfortunately, there were too many parties for him. It was very sad, the way we lost him — we still grieve for him. I don't know why drinking is so prevalent among writers, particularly poets. This is very tragic."

Another famous party which the Gotham gave was for the Sitwells, in 1948. Frances had written to Dame Edith inviting her and Sir Osbert to visit the Gotham when they came to America, and had received a reply: "You retaining her as a consultant, and

personally, and the G.B.M. are legends in our lives."

Immediately they arrived, the Sitwells were brought to the Gotham by their publishers, the Vanguard Press, and the result: celebrations led to one paper describing Frances as the "most famous hostess in New York."

A photograph taken at the party includes such celebrities as Auden, William Rose Benét, Tennessee Williams, Stephen Spender and Gore Vidal; the guest list reads like a Who's Who. Benét Cerf described the gathering as "the darndest assortment of celebrities, freaks, refugees from Park Lane and the lefty-pinky set." John Lehmann, in his book on the Sitwells, "A Nest of Tigers," wrote that the Gotham party was easily the best of all the receptions in honor of Dame Edith.

The English trio may have appeared to Lehmann as tigers, but they certainly did not make this impression on Frances.

"Dame Edith was marvelous, charming, warm, gracious, outgoing, and incredibly considerate — and so were her brothers," she says.

"She worried about the feelings of taxi drivers and everybody with whom she had any contact. It is not easy to be gracious and thoughtful and kind as one draws to the end of a long life. But she managed. And so did Sir Osbert." So, she might have added, does Frances Steloff, although she never got beyond fifth grade in school.

She made a great success of her store for all the wrong reasons. Andreas Brown, an expert on rare books, bought the shop from her on her 80th birthday, when they came to America, and had received a reply: "You retaining her as a consultant, and

quadrupling the sales. He said of her: "She bought all the right things at the wrong times."

But it did not matter that her judgment was in advance of popular taste or widespread recognition of the writers she admired. She never had the heart to send books back to the publishers to be "reimandered," but kept them, so as to soothe the writers' feelings. As a result, she still retained after years, copies of the first editions of e. e. Cummings' poetry, "Lady Chatterley's Lover," and Henry Miller's works, which had become collectors' items and had increased prodigiously in value.

Nevertheless, Christopher Morley inscribed with truth in a book he presented to her: "For Frances Steloff who will never be well off. She's too fond of giving away..."

SOMEWHERE in this devotion to literature and the arts a love of Israel intruded. She first came to the country in 1959, and is now on her fifth visit, ascending to the heights of Masada "to see what Yadin was talking about," after sitting next to him at a Hebrew University lunch in her honor.

"It was a great adventure to see so vividly what happened up there 2,000 years ago. There can be few more inspiring documents than the declaration of the Jews, when they knew they couldn't hold out any longer, that they preferred death to slavery."

Her aim in endowing the Steloff Lectures at the Hebrew University is to bring the best of American literature, poetry, dra-

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## EARLY WHEAT TORA AND FLORA

Haftara, 2 Kings 4:22-5:19.  
THE Haftara of this Sabbath includes the well-known story of Naaman, the commander-in-chief of the Syrian army, who was struck with leprosy and was persuaded to come to Israel to be cured. (The accounts we are so happy to read of patients from Amman admitted to the Hadassah Hospital for treatment have thus their biblical parallel!)

The portion, however, begins three verses earlier than this incident to include the story of the man from Baal-Shalishah who brought to Elisha the prophet "bread of the first-fruits, twenty loaves of barley and fresh ears of corn in his sack."

The true import of these words, which incidentally enables us to establish accurately the period of the year in which it took place, can be appreciated only if we go still further back to the passage immediately pre-

ceding it. There was a severe famine in the land, so severe that in order to feed his disciples (the "sons of the prophets"), Elisha instructed his servant to go out into the fields and search for wild herbs, and the servant brought back a poisonous herb from which they would have died had the prophet not found an antidote.

The "fruit of the first-fruits" is to be understood as the bread made from the first grain harvest of the year, and the first grain to ripen is barley. Normally used as an animal fodder in the Bible, in the prevailing famine it was welcome food for humans, and the verse has to be understood as "bread made from the grain of the first harvest, i.e., twenty loaves of barley."

But in addition, the man from Baal-Shalishah brought "carmel," i.e., ears of wheat. Barley, as we shall shortly be reminded by the Counting of the Omer, which

commences on the second day of Passover, is harvested about the time of this festival; wheat ripens some seven weeks later, about the time of Shavuot. We can thus confidently establish that that incident happened about the end of Nissan. There had been time to winnow the barley and make bread from it; as for wheat, all that he could bring was the ears of the first sheaves.

As a result of the severe famine, the meagre harvest of the previous year had been almost completely exhausted — Elisha and his disciples were reduced to eating herbs whose qualities they did not know — the flour which the prophet used as an antidote to the poisonous concoction must have been the last of a carefully hoarded supply. But the cycle of nature had come round and produced the new harvest — the famine was over.

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# FORGOTTEN FACTS ON PALESTINE

Land of Israel Movement leader SHMUEL KATZ has presented a Jewish-"Palestinian" view of the facts, and the "myths and fantasies which have been disseminated over the years" on the Arab-Israel conflict (*Battleground: Fact and Fantasy in Palestine*, N.Y., Bantam and London, Wm. Allen, 271 pp.; in Hebrew אדמות מייבנה Admat Meriva, Tel Aviv, Karni, 261 pp.).

I DON'T know whether "historical facts" still have any bearing on the resolution of the Arab-Jewish conflict. But there are some non-Jewish and Jewish enemies of the Jewish people, of Zionism and of the State of Israel who bombard you with their selection of "facts," and then — when you challenge some of their facts or counter with some of your own — they shrug and say you don't understand, or that you are irrelevant or a Zionist chauvinist, or shout that you are hysterical and walk off.

Therefore, those who do believe that facts are relevant owe it to themselves and to those with whom they discuss the question to buy and read and keep this book on hand.

This book is by no means "objective." Its author, a "Palestine nationalist," was a member of the I.Z.L. leadership and a Herut Member of the First Knesset, and is today a leader of the Land of Israel Movement (not "Greater Israel"); there is no such

movement). It contains many facts, footnote references and bibliographical items among the 105 it lists, 88 of them in English and 17 in Hebrew, that many other writers choose to ignore. The author himself puts it plainly in his introduction, when he writes:

"What is certain is that many people throughout the world who are prepared at the slightest provocation to pontificate on the Israel-Arab conflict have never troubled to check the veracity of the information by which they are presumably influenced... they have accepted the myths and fantasies which have been disseminated over the years."

What are some of the commonly ignored facts of which Katz's book reminds us?

Everybody knows, for example, that in the 1948 war here, several hundred thousand Arabs left their homes in what was to become the State of Israel and became, in the political rhetoric of our place and time, a million or two million Palestinian Arab refugees. Not every-

body knows, and many people don't even wish to know, what Emil Ghoury, then Secretary of the Arab High Committee, the official leadership of the Palestinian Arabs, told the Beirut "Daily Telegraph" in an interview published on September 6, 1948:

"I do not want to impugn anybody but only to help the refugees. The fact that there are these refugees is the direct consequence of the action of the Arab states in opposing partition and the Jewish State. The Arab States agreed upon this policy unanimously and they must share in the solution of the problem."

Or that, on February 19, 1949, the Jordanian newspaper, "Falastin," wrote:

"The Arab States encouraged the Palestine Arabs to leave their homes temporarily in order to be out of the way of the Arab invasion armies."

Or that General Glubb Pasha, the British commander of the Jordanian Arab Legion, wrote in the London "Daily Mail" on August 12, 1948:

"The Arab civilians panicked and fled ignominiously. Villages were frequently abandoned before they were threatened by the progress of war."

Or that a refugee wrote in the Jordanian daily "A-Difa'a" on September 6, 1944:

"The Arab governments told us: Get out so that we can get in. So we got out, but they did not get in."

Or — the controversy over what

happened at Dir Yassin. Why don't the popular accounts of this "premeditated massacre" of an "unarmed civilian population" also report the fact that 40 of the 120 members of the Jewish attacking force were killed or wounded? It is true that innocent, unarmed civilians were killed at Dir Yassin. But who fired the weapons — in what the anti-Israel folklore depicts as a peaceable, unarmed village — that took a toll of 40 Jewish casualties?

The chapter on "The Origin of the Dispute" will be disturbing reading to those who think that only paranoiacs or congenital Anglophobes see British collusion and even instigation behind the various Arab "uprisings" in this country during the Mandatory period, aimed at nullifying the Balfour Declaration and sabotaging the Mandate. Among the sources on which this chapter is based are British Foreign Office and Palestine Government files and the "Middle East Diary" of Colonel Richard Meinertzhagen, himself a Foreign Office official in Palestine in the early years of the British occupation.

Another fact that is relevant to the discussion about Palestine's cultural identity — although it has no bearing on the discussion of the political rights of the Arab and Jewish peoples — is the statement of the late Sir Arnold Katz, who writes in his "The Arabs":

"The invaders from the north brought with them no knowledge, no heritage of a culture to the lands they conquered. When we speak of 'Arab culture' or 'Arab philosophy' we are speaking of a culture that body of knowledge was brought to the Arab lands by the invading Persians, Greeks, Romans, Christians, and Moslems. Indeed, what we call 'Arab culture' was no more Arabian than the Latin literature of the Middle Ages was Italian."

## Legitimacy

The chapter on "The Jewish Presence in Palestine" should be read by those who are willing to concede that the Jews have a historical claim in Eretz Yisrael but contend that this claim expired some 1,900 years ago. Today, in 1973, it is possible that it no longer matters whose claim is "more legitimate." But certainly those who challenge the Jewish claim to Eretz Yisrael ought to know the facts of the

Jewish presence here through the ages; of the Jewish law and efforts at restoration of the land, among them the generations of Exiles; and the link between the Jews and the land was traditionally viewed only by the Jews themselves also by many Christians and Moslems, including Arab leaders and intellectuals (see chapter "Beginning to Restore Land").

And the historical fact, for ever it is worth, is that today but the Jews were Eretz Yisrael, as the Roman Empire and other strangers who followed them into the country called it, and the whole is as separate and special country as homeland.

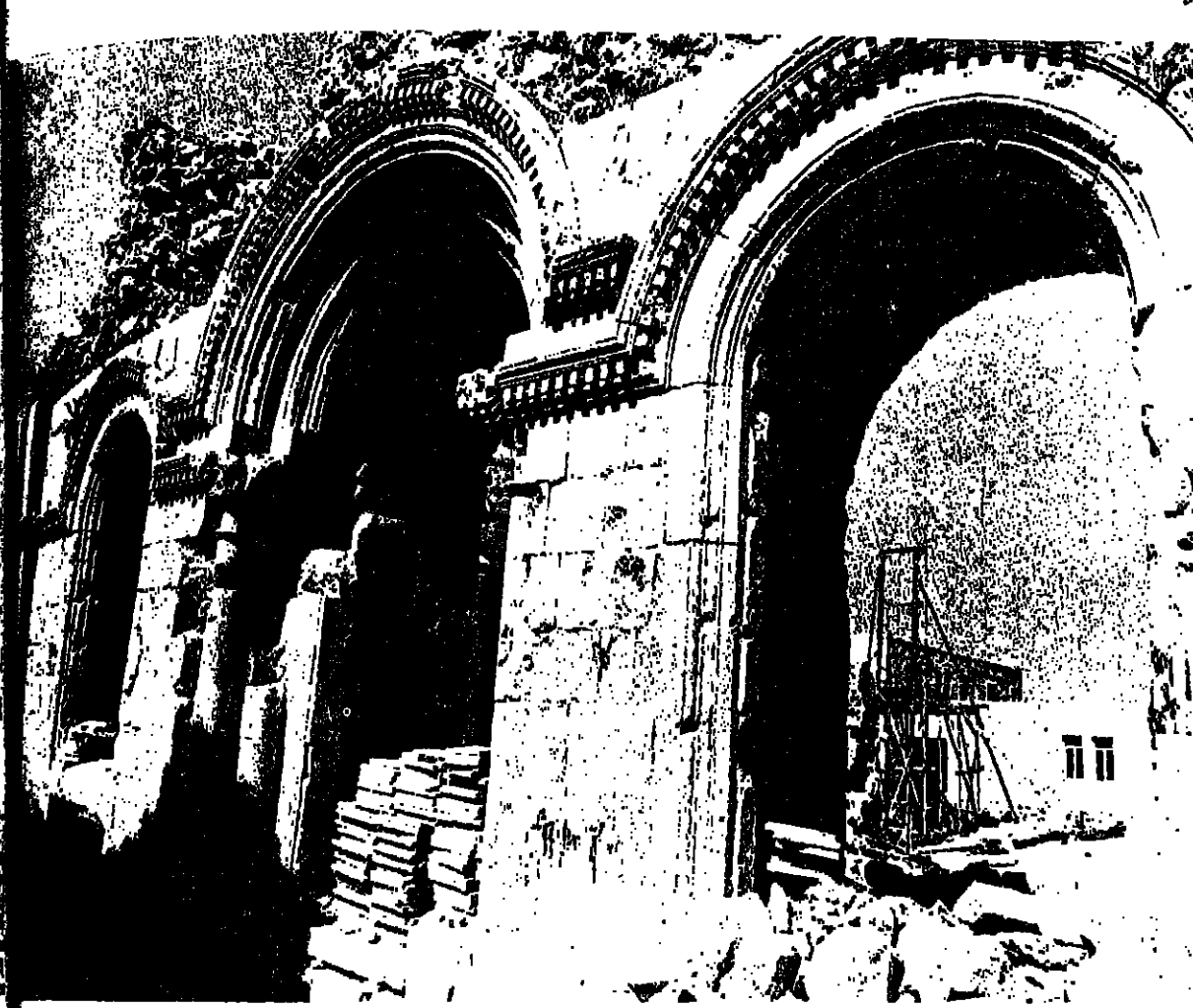
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I repeat: all these facts are irrelevant to the political question in which we have been here for a century or more. Irrelevant to the quest for a state. But those who adduce them, base themselves on one side's tendentious selection of facts. They also take "Battleground" and "The Jews in Palestine" as the account the case for the Jewish claim to the land.

It is interesting, by the way, that a "maximalist" like Arie Eliav, author of "Eretz Yisrael," start out from essentially the same honest reading of the facts, yet come to different conclusions about what Israel ought to be.

An extract from Shmuel Katz's "Battleground: Fact and Fantasy in Palestine," reviewed opposite.



All that remained, in 1967, of the Tiferet Yisrael (Nissan Bah) Synagogue in Jerusalem — one of several dozen synagogues and institutions in the Jewish Quarter of the Old City which the Jordanians wantonly destroyed or desecrated during their 19-year occupation. In the background can be seen reconstruction work in the Quarter. (Barshay)

most startling item in the Arabs' propaganda is their usurpation of the Jewish patrimony of Jerusalem. Arab political propaganda claims that Jerusalem is "Arab city," has been an Arab city for many centuries, is a holy city in Islam. There is only one small grain of truth in this claim, which on the whole is as false as the quite common description of Palestine as a land holy to three faiths.

It is possible to call Palestine a land holy to two faiths: Christianity as well as to Judaism. It was certainly holy to Islam. Mohammed no doubt turns in his mind to the ignorant suggestion that Islam has a "holy city" other than Arabia. Palestine has no significance in Islam religion. It never existed as a country under any of the other Moslem administrations. The Koran does contain a place holy to Islam (and this too borrowed from Judaism), but the city as such has no significance in Islam.

The known facts are fascinatingly simple. Mohammed, establishing Islam in Arabia, hoped that both Jews and Christians would adopt the new religion. He called on them to accept him as the successor of both Moses and Jesus, whose original authority and sanctity he respected. He emphasized the affinity and religious continuity between the two older religions and Islam, he at first ordered that the Moslem should adopt the Jewish custom of praying his face to Jerusalem (at that time still under Roman rule). When, however, there was no response by Jews to his claim or to his appeal, he retracted the order eighteen months later. Moslems at prayer have ever since turned their faces to Mecca.

It was presumably the recognition by Mohammed of the sanctity of the Holy City of Judaism that gave birth to the Moslem tradition that the Temple Area was the site of the ascent to the seventh heaven. The Koran itself relates

only that Mohammed in a single night was transported to heaven by Buraq, a horse with wings, a woman's face, and a peacock's tail. He was first taken to what the Koran called the "utmost mosque" — *al masjid al aqsa*. Jerusalem is not mentioned in the story, and there was, of course, no mosque in Jerusalem. After Mohammed's death the tradition — which did not pass unchallenged by an opposing school of thought — laid it down that the "utmost mosque" meant the Temple Mount in Jerusalem.

It was not Mohammed's dream that conferred sanctity on the Temple Mount. On the contrary, it was the existing sanctity of the place — it had been holy to the Jews for nearly two thousand years before Mohammed — that inspired the weavers of the legend to choose it as leading to a fittingly awesome station for Mohammed's ascent. The Buraq, as the Moslems call the site, is thus in fact a permanent memorial to Islam's recognition of the Jewishness of the Holy Place.

## Islam's second holiest place

On this legend rests the Moslem claim to the Jewish Temple Mount as a Moslem Holy Place. The Dome of the Rock and the Al Aqsa Mosque were subsequently built on the Mount. This, called Haram-A-Sharif, became the second holiest place in Islam (after the Kaaba stone in Mecca, Jerusalem as a result becoming the third holiest city in Islam, after Mecca and Medina, Mohammed's burial place). It is not known that Mohammed in fact ever set foot in Jerusalem. Here begins and ends the religious significance of Jerusalem to Islam. It is fascinating to reflect what the Christian reaction would be if the Moslem theologians had chosen to declare the Church of the Holy Sepulchre as the station for Mohammed's ascent, then renamed it Buraq, and claimed the site as Moslem property. Christopher Sykes has put it

philthily: "To the Moslems it is not Jerusalem, but a certain site in Jerusalem which is venerated... the majestic Dome of the Rock. To a Moslem there is a profound difference between Jerusalem and Mecca or Medina. The latter are holy places containing holy sites. Apart from the hallowed rock, Jerusalem has no major Islamic significance" ("Holy City," in the February, 1968, "Encounter").

Nor were the Moslems overly impressed with Jerusalem's importance when they ruled in Palestine. When, on the fall of the city to the Crusaders in 1099, a Moslem delegation arrived in Baghdad, then the capital of the empire, to seek aid against the invading Christians, the Baghdadis shed tears and expressed sympathy but offered and took no action to help in the recovery of Jerusalem (see Arab historian Philip K. Hitti's "History of the Arabs"). The city never played any part in the Arabs' political life. While in turn Damascus, Baghdad, and Cairo glittered with the lustre of an imperial capital, Jerusalem stagnated as a remote provincial townlet. It never served even as a provincial capital, not even a subprovincial capital (an honour reserved for Ramleh). No less significantly, it was never a Moslem cultural centre. No great school of Islamic lore was established nor any religious message proclaimed there. To the Moslems, Jerusalem, though the site of a Holy Place, was a backwater.

Nor did the Arabs attach any importance to living in Jerusalem. Even when the Moslems ruled, for long periods the majority was Christian. After the middle of the nineteenth century, soon after modern Jewish reconstruction began, the Jews attained a majority, which they have never relinquished. Successive Arab attacks, encouraged or permitted by the British, from 1920 onward, gradually squeezed the majority of the Jews out of the Old City and into the New. In 1948, when their ammunition ran out, the final remnant and the handful of defenders surrendered to the Jordanians. That was when the city was divided.

## Arab claim expanded

The Arabs' slight and superficial relationship to the city has been only recently expanded into a claim of an uncompromising, even exclusive ownership. Just as they originally borrowed the sanctity of the Jewish Holy Place, they have now, in our generation, tried to simulate something of the unique and mystic passion of the Jewish people for their ancient and incomparable Holy City.

In the war of 1948 Abdullah's Arab Legion, under British guidance, captured the eastern part of Jerusalem, including the Old City. The one significant change in the subsequent nineteen years of Jordan rule was the attempt to obliterate the Jewish presence and the signs of Jewish identity. Most of the synagogues were destroyed. In the ruins of the most famous of them — the Hurva — an enterprising Arab citizen put together a small stable for his ass or his goat. The ancient Jewish cemetery on the Mount of Olives, overlooking the Old City, was torn up, some of its tombstones being used for paving and some for lavatory seats in Jordanian army camps. The Arabs avoided hurting any Christian susceptibilities and as a result, the many Christian witnesses — with one or two exceptions — in the Old City kept silent about acts of desecration and destruction perpetrated against Jewish sites. Then, suddenly, for the first time in history, the Arabs discovered and revealed to the world the vehement, passionate, almost desperate accents of a deep-rooted and long-standing, undying attachment to Jerusalem.

This fabrication of an emotion which can after all so easily and manifestly be exposed has yet again, because of the very intensity of its presentation, made at least some impression throughout the world. But it may be helpful in demonstrating a national characteristic of the Arabs which has assumed central importance in the confrontation between the Jewish and Arab peoples: the admitted capacity of the Arabs to manufacture facts, to deceive themselves into accepting them and to work themselves up into a public passion over what is in fact a nonexistent emotion. "What a people believes," Professor Hitti writes about the Arabs, "even if untrue, has the same influence over their lives as if it were true" (p. 88).

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## The leonine mystic

based on Luria's life. It lay in a native detail and brooding mystery. The second half of the book is devoted to that short period in Safed where Luria went in answer to a divine call.

Here we meet the main characters of that remarkable community which Solomon Schechter, in his classic essay on Safed, rightly calls "A City of Legists and Mystics": Joseph Caro, Moses Cordovero, Solomon Alkabetz (famous as the author of Lecha Dodi), Eleazar Azikri — his boyhood and youth in the home of his wealthy uncle in Cairo. Of course, attempts to compensate for the paucity of historical material by providing imagi-

diary of Haim Vital, Luria's chief disciple, the statement that "all that he received from the Ari was in the course of one year (1571), few months, from the year 331 (1571), until the 5th of Av 332 when the Ark of the Lord was taken." That the period was the whole extent in time of Luria's ministry.

Details of his life before he arrived in Safed in 1571 are meagre. Out of that scant material Shalom Ben-Chorin, while still living in Gerusalem, constructed some 34 years ago a mystical historical romance

Moving indeed is the chapter on the first meeting, between Caro the supreme master of Halacha (Jewish Law) and Luria the supreme Kabbalist, and the portrayal of the mutual respect which they instantly felt for one another. Less satisfactory is the chapter which purports to be the climax, in which Luria's inner circle of disciples fall him at what was to be the moment of revelation, and reveal lack of faith in their hesitation to obey his instructions to proceed with him to Jerusalem from Safed when it was but one hour to the Sabbath.







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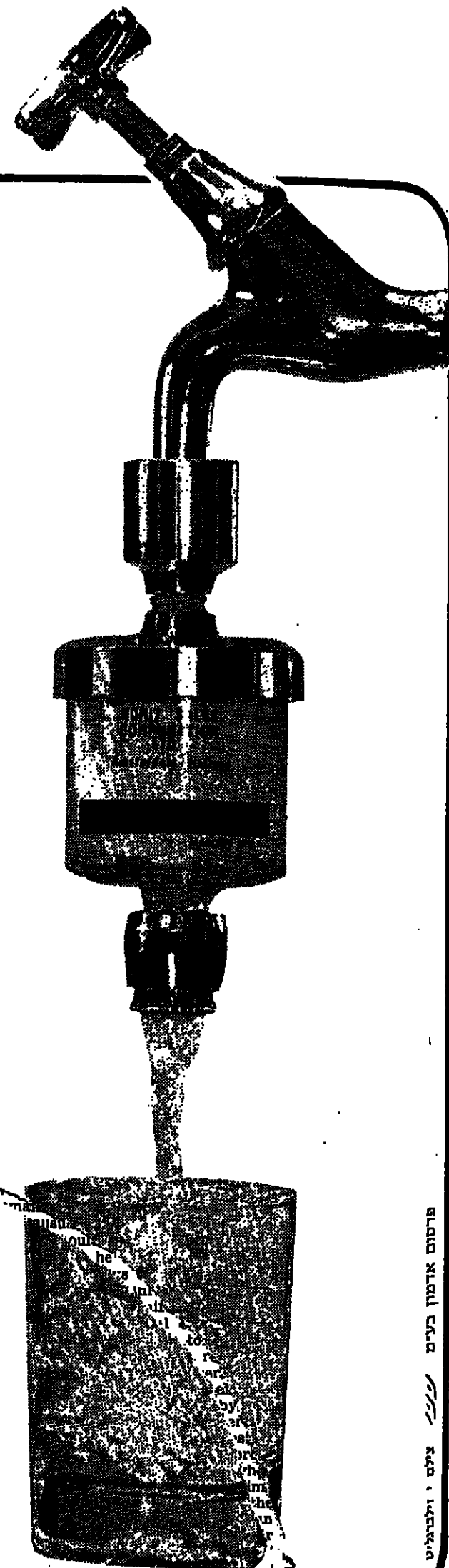
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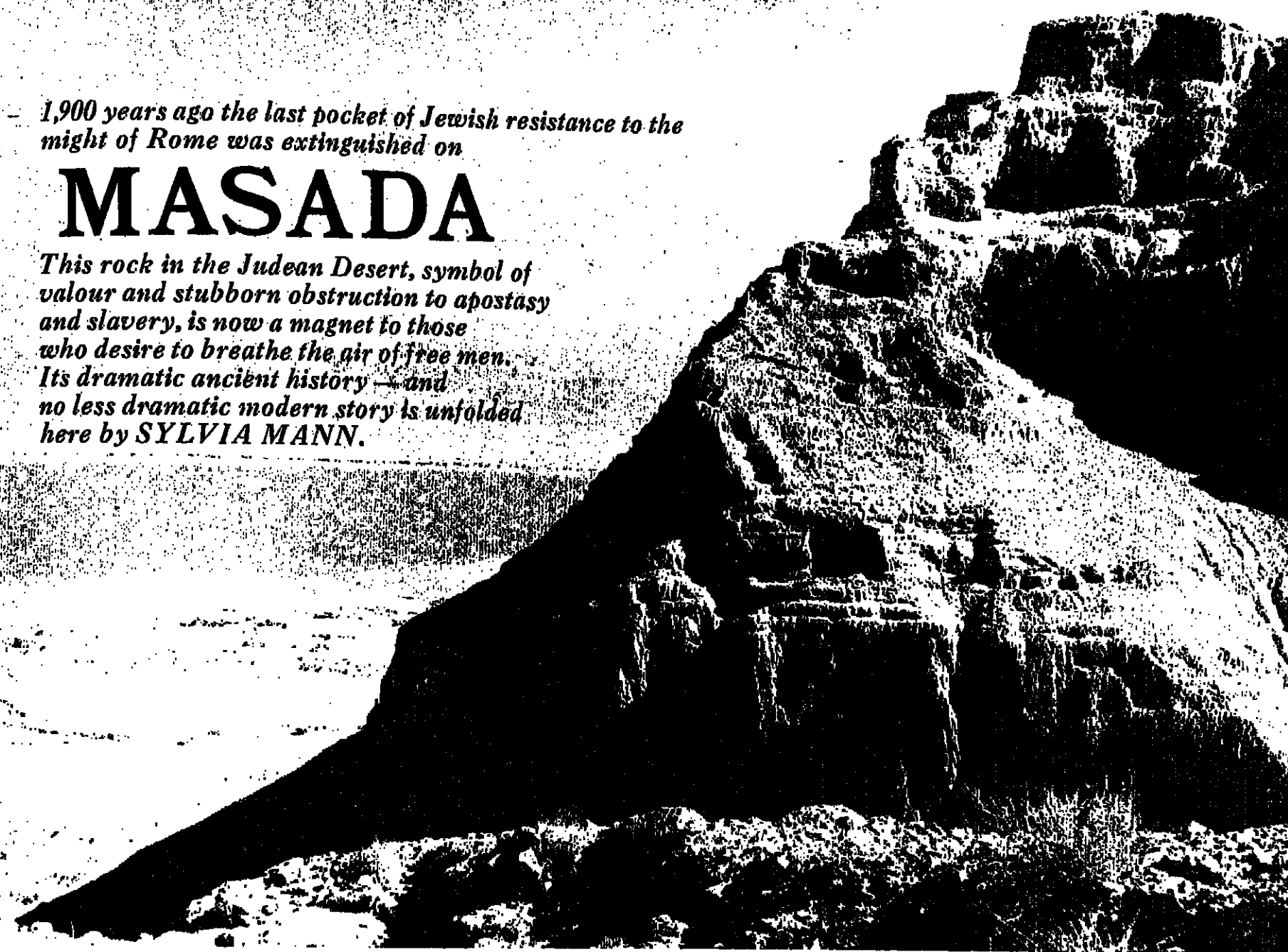
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## MASADA

*This rock in the Judean Desert, symbol of valour and stubborn obstruction to apostasy and slavery, is now a magnet to those who desire to breathe the air of free men. Its dramatic ancient history — and no less dramatic modern story is unfolded here by SYLVIA MANN.*



EXACTLY one thousand nine hundred years ago, in 73 C.E., Masada fell to the Roman troops. Never had they taken part in such a strange contest. Not a sound, not a cry met them as they scaled the ramparts; only a fierce fire raging in the palace, where heaps of dead bodies — victims of a mass suicide — lay piled in macabre confusion.

Masada's story is vividly told by the historian Josephus Flavius in his contemporary history, "Wars of the Jews." One of the chain of hilltop citadels along the eastern border of the Hasmonean and Roman kingdoms, this curious, saddle-shaped hill, with its flatish summit measuring some 500 by 300 feet, was first fortified in the second century B.C.E.

Most authorities believe that Jonathan the High Priest, brother of Judah the Maccabee, established it; in the light of recent finds of scores of coins from the time of Alexander Yannai, it is now thought that Alexander, whose Hebrew name was Jonathan, was the original builder.

Although the stronghold of Masada was set up by the Hasmoneans, it was Herod the Great who brought it to full magnificence, and Josephus remarks, in "Wars of the Jews" (VII, Ch.8, v.4), that Herod prepared this fortress... as a refuge against two dangers: the one for fear of the multitude of Jews, lest they should depose him and restore former kings to government; the other danger, more and more terrible, arose from Cleopatra, queen of Egypt.

With this in mind, in 40 B.C.E., Herod, together with his mother and sisters, his brother Joseph, his future wife, Princess Mariamne, and her mother, Alexandra, took refuge at Masada from the Parthians, who had seized Jerusalem and set the Hasmonean king, Antigonus, upon the throne. Leaving a force of 500 under Joseph's command to protect reinforcements, and freed the beleaguered citadel.

Herod must have retained a special regard for this particular mountain, for a few years later he ordered a casemate wall — a double wall with rooms between the two sections — to be constructed around the summit. Josephus describes it as being "composed of solid stones; its height was twelve cubits (six m.) and its breadth eight cubits (four m.); there were towers erected upon that wall 38 towers, each of them 30 cubits high."

The king put up the lovely tiered palace still seen on the northern scarp and, mindful of the scarcity of water, had during his previous stay there, greatly improved the existing system of the aqueducts and cisterns leading to the rock. Numerous store-rooms were built for his soldiers and homes for his family. On Herod's death in 4 B.C.E., Masada was left in the possession of Archelaus, his son by the Samaritan, Malthace. Then it was taken over by a Roman garrison.

In 66 C.E. at the outbreak of the first Roman war against the Jews, Masada was conquered by the Zealots, who made it their headquarters and were its undisputed masters for six years. After the fall of the Temple in Jerusalem, this strategic point became a menace to the Roman army, and in 72 C.E. the notorious Tenth Legion, led by Roman general Flavius Silva, besieged all approaches to the rock. They built an encircling siege wall, and this, as well as the Roman camp sites at the foot of the mountain and the beaten earth ramp set up against the western cliff face, can be seen with heart-breaking clarity to the present day.

### Eleven inscribed names

WHAT took place on that fateful night of the 15th of Nisan has become a symbol of the utmost valour. Eleazar Ben Yair, commander of the citadel, made an impassioned speech to his 960 companions. Determined that no one on the mountain should fall into enemy hands, each head of a family killed his wife and children. Then lots were drawn, and ten men chosen to slay the rest. Of these ten, one had to be the last person to stay alive, so lots were thrown again. Professor Yigael Yadin considers the most dramatic find of all his remarkable discoveries on Masada to be the collection of 11 small ostraca (inscribed potsherds) bearing men's names in Hebrew script. On one was written Ben Yair, and it is within the bounds of possibility that these very sherds were handled by the last defenders of the mountain.

Confirmation of this extraordinary act was immediate. Even while the Romans were viewing the pitiful scenes of entire families lying in their life blood, two women and five children, who had hidden in an underground cistern, crept out and told the tragic tale. For the next 40 years, Masada was no more than a Roman encampment. Later it was abandoned, to become a home for Byzantine monks during the fifth and sixth centuries. When they left, Masada was given over to the beasts and birds of the Judean wilderness, and to the sparse vegetation that managed to take root among the bleakness of the desolate hills.

\*\*\*

MASADA today, no longer remote and fearful, is a magnet for Israelis from all over the land, and an immensely popular tourist attraction. Although approximately 100 km. from Jerusalem, it is easily reached by taking the Jericho road, then turning south along the new highway edging the shore of the Dead Sea. It rises 480m. above the level of the lake surface, and lies 15 km. south of Ein Gedi and a little over 25 km. north of Sdom.

Nowadays, the ascent of Masada does not present the difficulties it did until as recently as 1964, when

the ancient Snake Path, winding steeply up the eastern face, was partially cleared for the use of the adventurous. Recently a cable car was installed. Admittedly not in keeping with the majesty, the dignity and loneliness of this isolated stronghold, it has nevertheless opened the wonders of Masada to tens of thousands of people who would otherwise be denied the thrill of reaching the hill-cast.

If you decide to climb the Snake Path, wear low-heeled, comfortable shoes, a head covering and sun glasses; take a water bottle and be prepared for a dusty, tiring hour or more. If you ascend by the easier, western route, you begin your tour of the plateau at the huge Western Palace — a townlet in itself — with three wings spreading north, east and south.

Bearing left — that is, northward — you pass the Byzantine chapel with its scroll-bordered mosaic floor and oddly-patterned, plastered walls. Note the unusual method of restoration that has been used throughout, following Professor Yadin's excavations of 1963-66. A black-painted stripe clearly demarcates the line of the original structures, and you know that whatever appears above it is added.

### An early synagogue

Most interesting is the synagogue, built by Herod against the casemate wall and re-used by the Zealots. Orientated towards Jerusalem, it is one of the earliest ever found in Israel and is possibly contemporary with that discovered on Herodion near Bethlehem. Scrolls, including part of the book of Ezekiel describing his vision of the dry bones, were found in its *geniza* — the traditional receptacle for disused sacred writings. Incidentally, a *mikve* or ritual bath added by the Zealots was brought to light in the courtyard of the Administration Building of the Northern Palace, some 50m. east of the synagogue.

The scrolls of Masada deserve a special word. Found mainly in the casemate rooms where the Zealots lived, as well as in the synagogue, they included parts of the book of Psalms, the Wisdom of Ben Sir, the book of Jubilees, the Sabbath Scroll and others. Most important was the discovery of several chapters of Leviticus under a mound of debris on the upper terrace of the Northern Palace. Particular significance is attached to the Masada parchments, because of their precise dating.

On the narrow northern promontory you find Herod's Northern or Hanging Palace, with its tall pillars, painted frescoes, hidden stairways and Roman-style thermae, or bath complex. Attached to it are very extensive store-rooms, offices and houses for Herod's retinue, forming a unit which is perhaps the most striking of all Masada's unique structures.

Now you reach the Snake Path entrance, around which are clustered vivid remains of the day-to-day

(Continued overleaf)

APRIL 6, 1978







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# MOTHER FEEDS BEST

By Derrick B. Jelliffe, M.D.

ditional diets as we know today, and those found in civilized countries until recently, include certain almost universal components and combinations that have evolved in the course of the community's efforts to survive. These basic food items are, and usually still are, grown and prepared in homes. However, many of them tend to be altered in the modern world technology.

Human milk heads the list. As all be expected with mammalian man, breast-milk has been in time out of mind as the best food for infants, nutritiously and as a means of preventing infection. This view is supported by modern scientific knowledge of nutrition.

it strangely enough, and as we were incapable of comprehending the meaning of the biological change in the fish, breast-feeding began to take in the Western world in present century. In the last decades the fashion has been to "wean" the baby off milk and on to the solid foods in urban areas of developed countries and, even now, it seems to spread among the natives well-to-do. It is surely strange that while scientists examine new and often seemingly reliable sources of protein, such as bacteria and pond weed, and biologically adapted, concentrated foods for infants, they should tend to disappear through indifference and inadequate understanding.

**No substitute**

The increasing lack of mother's milk represents one of the major nutritional problems in the world. And only is breast-milk scarce and impossible to imitate. Despite manufacturers' claims that cow's milk preparations can remain beyond the means of average family in the developed world. At the same time, the lack of home hygiene, including water supply and storage, makes it almost a certainty that what is artificially-fed baby gets is very dirty, contaminated feed. The result is the increasing incidence of diarrhoeal disease and pneumonia in infants in suburban areas of the developing countries. In breast-feeding countries,

...reading continues to  
...a time must come  
...it will be necessary to con-  
...alternatives and to face  
...problems of national finance, in-  
...shortage of foreign ex-  
...Means will have to be  
...and to increase production of a  
...rich breast-milk substi-  
...possibly based on cow's milk  
...all the women in mainland

Asia were to cease breast-feeding, an extra herd of 114,000,000 cattle would be needed to make good this loss.

ALL traditional human diets are based on mixtures of food in which the four main items usually are: the staple; legumes; dark-green leafy vegetables; and animal products. At the core of all human diets is the staple or the "cultural superfood," around which ritual and life have thrived. In Europe until quite recently, wheat had a dominant position as the "staff of life."

## Peas for protein

Several varieties of legumes that in various types of peas and beans — form part of the standard diet of many communities. These are not only excellent sources of protein (20 per cent) but if eaten as cereal-legume "doublmixes" can supply the full range of basic ingredients of protein (essential amino acids) needed for survival as well as such animal products as meat, milk or eggs. Some examples of these cereal-legume "doublmixes," which have evolved in the course of long experience with food in many ancient communities, are the corn *tortillas* and bean *frijoles* of Mexico, the rice and *dhal* (lentil sauce) of India, and the wheat *burghul* and chickpea *karafs* of the Middle East. It is almost as if these home-prepared mixtures were based on a very advanced knowledge of nutrition.

In most parts of the world are to be found a variety of dark-green leafy vegetables—spinach, sorrel leaves, manioc leaves, taro leaves—that can be considered as a traditional mineral and vitamin supplement, making good what is lacking in the basic cereal-legume double mix. However, it is strange that all over the world, including Europe,

and North America, the use of leafy vegetables, widely consumed in this century and still grown in home gardens has diminished. Often they have been replaced by more expensive, less nutritious purchased vegetables — the anaemic lettuce, for example.

Animal products are excellent sources of protein, containing the full range of essential amino acids but for most cultures in man's history they have been difficult to obtain or too expensive. They are figured in the diet only on special occasions, with little significance in the general food pattern and much less in that of children. Greater encouragement is needed for the home rearing of culturally acceptable animal products, such as hen's eggs, fish, and so on. This would not only augment the food supply but add an extremely important nutritional element to the local diet, and especially to the mixture of foods given to the child at the time of weaning.

**Mostly vegetarian**

We sometimes seem to forget that most people in the world have lived, and are living, largely on diets of mixed vegetable foods. Examination of the stomach contents of prehistoric people found preserved in the peat-bogs of Denmark showed them to have been eating mixtures of cereals, legumes and green leafy vegetables. Likewise, the nutritional value of many items eaten in European and North American homes is not fully appreciated. For example, the humble peanut butter sandwich of the United States of America and the beans-on-toast of Britain are both excellent cereal-legume doublemixes.

There should be better appreciation also of traditional dishes based on home-prepared multimixes containing all four main basic items. For example, the Italian minestrone represents a nutritionally and economically superb multimix, with the cereal in the form of wheat vermicelli and with small amounts of animal product in the form of parmesan cheese sprinkled on top.

**MALNUTRITION** in children is associated with various fac-

Tomorrow, World Health Day, is the 25th anniversary of the World Health Organization. The aim of the annual World Health Day is to draw the attention of the public in countries throughout the world to a specific health theme of universal importance. The theme for 1973 is "Health begins at home."

### Local production

Most people in the developing parts of the world still live largely outside cash economies. Here, the emphasis must be laid on those foods normally eaten in the villages. Locally grown, prepared in the home within traditional dietary patterns and improved, where necessary, by modern scientific knowledge, these foods can play their part in raising the nutritional level of families, especially that of the vulnerable young child.

Greater emphasis should be placed on the value of home gardens ("nutri-lature"), where a very little effort is possible to grow leafy green vegetables, herbs, legumes and certain fruit trees. Convenience in matters of food is often seen as ease in taking it out of a can. The convenience of having a food plant adjacent to the house is often forgotten. In fact, some naturally growing foods are indeed "natural convenience foods" in that they are sterile, pre-packaged and can be used for infant feeding directly without cooking. These include the ripe banana, the avocado pear and the jelly of the unripe coconut.

Like so much else in modern life, technological achievements have been over-glamorized, while traditional pragmatic wisdom tested in the natural laboratories of community living over thousands of years is disregarded or even categorized as old-fashioned and "peasant ways of living."

Many of the shanty developments around tropical cities find themselves lost between two ways of living: they are without the land to grow traditional foods and without the knowledge to select, or the income to purchase, an adequate diet from often unaccustomed foods. In these circumstances, even a rising income may not lead to a better diet, as alternative consumer goods beckon, and "status symbol" foods may take precedence over those of nutritional value.

(Dr. Jelliffe is Director of the Caribbean Food and Nutrition Institute, Kingston, Jamaica, and Head of the Population, Family and International Health Division of the School of Public Health, University of California).



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# READERS WANT TO KNOW

... SHOES ... JAM ... SOUP ... GAS ... CARP ...

IN this column I shall try to answer some of the questions sent to me by readers. It is impossible for me to reply individually to letters.

Where can I buy large-size shoes?

THIS is one of the most frequent questions I receive. Shoe manufacturers, please take note. Women's sizes made here generally stop at 41, men's at 47.

As I wrote in my "Shoes for Winter" article in November, a shop which normally makes and may do for casual wear. Nimrod at 185 Rehov Dizengoff, Tel Aviv, which specializes in sandals but has closed styles too. The top size for women at Nimrod is 41, but in an open sandal this may be adequate for most difficult feet. On the larger men's styles may do for casual wear. Nimrod has no branches, but a mail-order catalogue is available on request.

In casual shoes, Hamogaper Ltd. of Haifa makes a popular, priced quality product, available throughout the country. In its "Jaguar" line for men, sizes currently include 47, and 48s will be available in the coming weeks, I am told. By the summer, Hamogaper will extend its shoe size to 48. Hamogaper shoes for women go to 41.

The Kol-Bo Shalom and Hamashbir department stores try to carry a few styles in large sizes, up to 47 for men and 42 for women.

Women with feet that are hard to fit for any reason (too long, too narrow, etc.) might try the Haviy shop in the arcade at 101 Rehov Dizengoff, corner of Rehov Frishman, which makes shoes to order. This service adds something to the price of the shoes, which are already in the IL75 to IL125 price range, but it is an answer for the woman who wants something elegant and has a size problem.

A helpful reader in Jerusalem wrote me that sizes up to 50 for men (an American 15) are made by a shoemaker named Rosenberg in Nahlat Shiva, off Jaffa Road. Her son got a pair of size 40 sandals for only IL20 and a pair of paratrooper boots for

IL80. I do not know if Mr. Rosenberg makes women's shoes. Why isn't molasses available in Israel?

MOLASSES, a thick, dark syrup sometimes called for in American recipes, is, to the best of my knowledge, not available here. The Kol-Bo Shalom food section used to import molasses once upon a time, but

As one of my readers herself suggested, molasses is not made here because it is a by-product of the cane sugar industry, whereas our local sugar manufacture is from beets — at Sugat in Kiryat Gat. Sugat's chief chemist told me that best sugar-making does yield a type of molasses, but this is suitable only for animal feed.

The Post's food columnist, Molly Lyons Bar-David, tells me that in place of molasses she sometimes uses a mixture of honey and mashed dates, but this does not produce exactly the same results.

What happened to Vita's Blackberry Jam?

VITA has stopped making it temporarily because it hasn't been able to obtain its usual supply of blackberry pulp from Europe and these berries do not grow here. Vita hopes to resume normal production in a few weeks.

There is some confusion, by the way, as to whether this jam is made from blackberries or blueberries. The picture on the label looks like blueberries to me. The Hebrew says oshmantiyot — which the dictionary gives as both "blackberries" and "blueberries." Vita says it is a matter of different terminology in different countries.

Why doesn't Osem make lasagna?

OSEM, which has practically a monopoly on the pasta industry here, makes an impressive variety of pasta shapes, but not the broad flat noodles for lasagna. An Osem spokesman told me that the product is under consideration and may be one of the new lines at the new factory being built at Yokneam, slated to open in January '74.

In Tel Aviv, fresh lasagna noodles can be purchased at Pn Li Od, 71 Rehov Dizengoff, which also makes its own ready-to-bake lasagna (not kosher).

Why do Osem macaroni and spaghetti always stick to the pot no matter what I try?

MY experience is very different from this reader's, and I've never had trouble with sticking spaghetti. Osem tells me that the most likely reason is too little water. Pasta should be cooked in a large pot with plenty of water for it to roll around in. The water should be boiling rapidly before the pasta is tossed in. I sometimes put a few drops of oil in the water. Leave the pot uncovered and stir occasionally. Do not overcook pasta.

Why can't the gas companies put a gauge on their balloons so that the housewife can know when the gas is about to run out? THE housewife who asks this is concerned lest the gas run out in the middle of baking a cake or when she has gone out of the house for an hour leaving something in the oven.

A senior official of Pzgas explained to me that it is techni-



Marketing with Martha

cally possible to put gauges on balloons of household gas, but that this is not customary in Israel or Europe. He said such a gauge could theoretically be imported from the United States, but would cost about IL175 and would not, in his opinion, be worth while. The gauge would still be located inconveniently on the balloons in the courtyard, requiring the housewife to go outside to look at it.

To the experienced balloon-gas cook, there is a simple indication of when the gas balloon is about to run out: The flame burns yellow (rather than blue) and gets weaker. There is also a characteristic, unpleasant smell, put in specially by the gas companies so that leaks will be noticed. This gets much stronger with the last of the gas in the balloon. If the housewife is worried, she can switch to the new balloon at this point, without wasting much gas.

Where can I buy a card table in Tel Aviv?

ANY shop carrying Oneg products should be able to help you. In Hebrew, ask for a shulhan bridge, a bridge table. It has aluminium legs and a felt top.

I would like to obtain more information about Israeli cooking in English. Where can I get recipes for carp and bount?

A NEW cookbook in English to aid the newcomer is due to be published within the next month by Sybil Kaufman, Jerusalemite author of "Woman of Valor," a handbook for the potential immigrant. Her new book is called "The Wonders of a Wonder Pot or Cooking in Israel Without an Oven," and it is intended for newcomers who are living in absorption centres or other places with nothing more than a two-burner gas range.

The paperback contains over 200 recipes created or adapted by Sybil and her new-immigrant friends. It also contains charts on cuts of meat, fruits and vegetables, and spices — and tells you how to pronounce their Hebrew names.

This book can be ordered by mail through: Sybil Kaufman Cookbook, P.O.B. 26101, Tel Aviv, with a cheque or money order for IL10 plus 25 agorot for postage, or through branches of the Association for Americans and Canadians.

Incidentally, Sybil tells me that wonder pots for baking atop the stove can be purchased at any houseware shop and come in four sizes, and that a cheaper type sold in the Arab markets of East Jerusalem is perfectly adequate, she says. You can even get an electric wonder pot today.

RECIPES for dishes using local produce can be obtained free or at a minimal charge through the various marketing boards which promote these products.

Recipes for fish dishes, including some in English, can be obtained, free of charge, by writing to the Yafna Leashpuz Dagim Fisheries Department, Ministry of Agriculture, 8 Rehov Gimmel

Hakirya, Tel Aviv. The department will also send on request its large illustrated poster of the "Edible Fishes of Israel," with names in Hebrew, English and Latin.

The Beef and Mutton Marketing Board at 57 Rehov Nahmani, Tel Aviv, has free leaflets illustrating and naming the various cuts of beef and mutton in English, French, Yiddish and Hebrew. The Board also has some wall posters showing cuts of meat, intended for butcher shops, but you might try asking for one for yourself.

The Vegetable Marketing Board has a colourful illustrated booklet on "The Vegetables of Our Land," in Hebrew but giving Latin names, which includes a description of each vegetable plus recipes. It is available for IL2 from the Board, at 2 Rehov Carlebach, Tel Aviv. Less elaborate recipe booklets, also in Hebrew, are available free for the asking.

The companion booklet, "Fruits of Our Land," can be had for IL1.50 from the Fruit Marketing

Board, 119 Rehov HaHashmona, Tel Aviv. There are free recipes and posters for asking.

The Home Economics Department of the Agriculture Ministry at Hakirya, Tel Aviv, frequently publishes pamphlets of recipes as well as advice on shopping various fields. These are all Hebrew. An annual subscription to this service costs IL4.

You gave a recipe for cream dip with vegetable and I found it inedible — you repeat it!

MY apologies. I checked with the friend who gave me the recipe (I enjoyed the dish at home), and discovered that it was indeed a mistake in it.

It calls for a plastic cup of sour cream with uncooked Vegetable Cream Soup (not the Osem type mentioned before). Add only one or two tablespoons of the soup powder, mix and taste.

MARTHA MURPHY

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More models: Left: Classic line in daring colours with 10 mm. sole. Right: An elegant evening shoe with high heel and sole made of soft and soft leather, in black and white. Bottom: Sandal with leather straps in various colours.

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## Head over Heels over H E E L S



TEL AVIV. — shoes and sandals are very, very much in evidence in all the new spring and summer collections. In the last few days I've been making the rounds of some of the leading local manufacturers, and there's simply no getting away from it. As with every other passing fashion fad, there are the extreme styles for those who will wear

anything that is considered the very latest regardless of comfort, and there is a happy medium too. I walked around for most of last summer on what I considered a fair compromise between fashion and comfort — open-backed and open-toed leather clogs with cork wedge soles, about two cm. at the front, rising to some five cm. under the heel. They were — and still are — the most comfortable sandals I've ever had, the entire section in contact with the foot being leather lined, and an inner layer of foam rubber giving the cork a bit more bounce.

At the other end of the comfort — and appearance — scale are the shoes whose soles are made entirely of synthetic moulded polyurethane, cast into soles with heels of up to 10cm. in height, platforms of 3 or 4 cm. which have no flexibility whatsoever and, almost worse, with a layer of solid, non-breathing synthetic material in immediate contact with the foot. Hardly the best thing for the hot sweaty summer. A good layer of leather between the foot and the synthetic sole of the shoe, or better still, a shoe with a sole in entirely natural materials like leather, wood or cork, help to absorb perspiration and is altogether far more comfortable.

At Eterna, one of the country's larger shoe factories, producing up to 500 pairs a day, there was a vast array of shoes on the showroom display racks. Many of them were of the impossibly high-heeled, thick-platformed variety, although there were some, encouragingly enough, on the modified lines which, to my prejudiced eyes at least, are far more acceptable.

Another objection I had was to the large proportion of shoes in combinations of up to three or four bright colours. But managing director Malcolm Dash says simply that "We cater mainly for the young market — these are the styles that are selling, and apparently what our customers want. I don't think they mind too much about either comfort or matching up colours of shoes with their clothes."

"This is happening not just in Israel. Many of our shoes are produced in accordance with a design agreement with a leading Austrian producer, and most of the styles are exactly the same as best-selling lines in Europe."

According to Mr. Dash, the most popular spring styles are proving to be the plain court shoe, trimmed with contrast saddle stitching, on a very high platform and shoes with closed vamps and backs, with ankle straps and open sides, or with sling backs — again, all on

platforms, we asked him for his opinion. "First and foremost, none of my platforms are made from polyurethane, almost all from leather-covered cork. Are they healthy for the foot? Well, when did fashion and health ever go together? Were mini skirts and hot pants healthy on chilly winter days? Not to speak, perhaps, of the harmful effects of the sun's rays on exposed legs or bare backs... But you know, platform soles can be very flattering and give a short girl a feeling of confidence and importance. "It all depends on how the shoe

(Continued overleaf)



Comfortable casuals for the "anti-platformists" from a new range by Daphna: left to right: Two-tone canvas sneaker with lace-ups, for men; jute slip-on style for women in a range of colours; red and blue denim sneaker for men. All with P.V.C. soles, selling at about IL32 per pair.

way things are going, it doesn't look as though those will be the season's best selling lines.

MOVING from the world of mass-production to a range with a more craftsman-made image, my next visit was to Yaacov Rosy. Rosy is one of Israel's few imaginative shoe designers and producers, who can be relied upon each season for original interpretations of current fashions, combined with his own special feeling for detailing and his love of natural materials. He has a "shoe philosophy" all his own. Hoping for a few words of comfort on the subject of ever-rising

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Spring and summer shoe line-up from Eterna: First a high-heeled platform sole sandal in turquoise hide with sling-back and contrast-attaching; then a shiny white clog style with peep toe and open heel, thick sole; and a three-colour shoe in bottle green, rust and white with rounded heel, high platform and sling back.



(Continued from previous page)

is made — and who is wearing it. The important thing is to suit the right style to the right person. I try to offer a range suited for most people, but what they choose is their business. If a tall girl with a short boyfriend chooses to stagger around on the highest of platforms, it's hardly my fault!"

On a more serious note, Rosy, who has been in the shoe business for 20 years, proves that platforms can be comfortable with a good looking and well balanced open-backed clog, available with three different heights of sole and heel and — I had to admit it — all three blissfully comfortable. The vamp consists of one piece of plain-coloured, soft leather with a stitched buck running down the centre. This shoe comes in lots of colours and seems to me an ideal summer choice on all counts.

Rosy's insistence that quality is all important is obvious in both the look and the feel of his shoes: his point is that, since all shoe materials are so expensive in any case, and the difference between the best and the less good leathers is relatively small, materials should be exploited to the full to produce the best possible article.

For those who regardless of fashion still find the flat sandal the best footwear for summer, he has an attractive range of moccasin styles, either the thong variety or with closed fronts, where sole and upper are made all in one piece and seams are looped together with strips of leather. Another imaginative style is based on the Japanese getsha sandal, its rope edged, wooden sole made in horizontal sections which give to the movement of the foot.

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## Head over heels over heels

SHOE prices, like all other prices, have risen recently — the cost of leather alone has virtually doubled during the past year. But the rise should not be frightening. Yaacov Rosy estimates that a sandal which sold for IL56 last year may cost about IL60 this summer. The Government's policy of liberalizing shoe imports and reducing their tariffs has had some effect on keeping local prices down; at the same time many local manufacturers feel that, the way

things are going, a lot of the small shoe workshops will be out of business, unable to compete with imports. There is beginning to be a feeling that local producers must stick to the more exclusive, quality lines, since they are unable to compete with the prices of imported shoes, which are mass-produced in vast quantities. Local factories are not large enough to mass produce shoes on the scale required to make them really cheap, but they can compete in the bracket

where craftsmanship, quality and hand finishing play a part.

THE styles pictured here comprise a fairly representative selection of what you will find in the shops now and in the next five months. If you don't happen to like most of them, I can only conclude by quoting from Mera's shoe fashion forecast: "Wide lasts, wide toes; heels of 6-10 cm. wide and straight; soles between 1 and

3 cm. thick; the clog — popular even for evening styles; pastel shades two-colour combinations, particularly red with white, yellow and white with black, of browns and plain-coloured leathers."

Mera concludes their forecast stating that copies of it have been mailed to over 5,000 shoe stores throughout the country. "I hope that this information will assist the customer in her selection of shoes." (And perhaps in the hope that buyers might prevail where good doesn't? Who knows.)

My own daughter, who is also a shoe designer, is equally reluctant to give the news at first, but then she is rather elated at this indication of her possible value. Generally, I answer her — condescendingly, I hope — I would never dream of selling any of my children, though I must admit that my attitude has never been put

## Cost of a daughter

WITH great astonishment I take in the news item about a girl who sold her twelve-year-old daughter for \$30,000. I go through the piece very carefully. The question is, does the purchaser, who probably paid out in good faith, know that this huge sum, which he no doubt figures as a one-time payment, is only a beginning? Have the vendors warned him that at least twice that amount will be required for maintenance? And if not, should they not be charged, together with whatever else may go on the indictment, with intent to defraud?

The purchaser, if he is childless, may have had vague notions that two can live as cheaply as one or some such nonsense. He would have soon found out that girls of that age cost twice as much to feed as adults, unless they are on a diet which case the cost goes up, as they need to be fed on rare, expensive delicacies. They also need a special person to walk behind them picking up the clothes they have discarded, closing the doors they have left open, and turning off the taps they have left dripping.

It is an age when they grow fast and taste in fashions changes rapidly. Every month means an excursion to the shops. And what trips these are! Parents have been known to emerge from these expeditions with their sub-teenagers as nervous wrecks, screaming and hiding their faces at the sight of yet another pair of shoes or

darling little top. He ought to be told, too, that this is a moody age. Even parents who have had twelve years to accustom themselves to their offsprings' temperaments habitually approach them with caution in the mornings, before school, never knowing if they will be greeted with a sunny smile, a groan of black despair, or a blank stare of non-recognition. One who is exposed to these manifestations, innocent and unprepared, may well have completely to revise his previous dreams of a shy little charmer modelled on Beth March or Wordsworth's Lucy. Has he contemplated the high-school horrors to come, culminating in the A-level agonies?

Does he know that his house will be choked with pictures of pop-singers, hosts of stuffed animals, lengths of jangling beads and foot-catching prayer mats? Has he any idea of the current price of pop records (played incessantly at top volume for three weeks and then discarded), ballet lessons, art courses, riding instruction and parties for other twelve-year-olds after which complete house renovation is needed? Looking around at the children I know, including my own, it is obvious that either this American child is of a different breed from Hanna and her classmates or this chap has been in for a shock. Whatever punishment is meted out to him, he should know that he is getting off lightly. Had the transaction been completed, he would assuredly have very soon been asking for his money back.



## CONFIDENCE GIVES BEAUTY



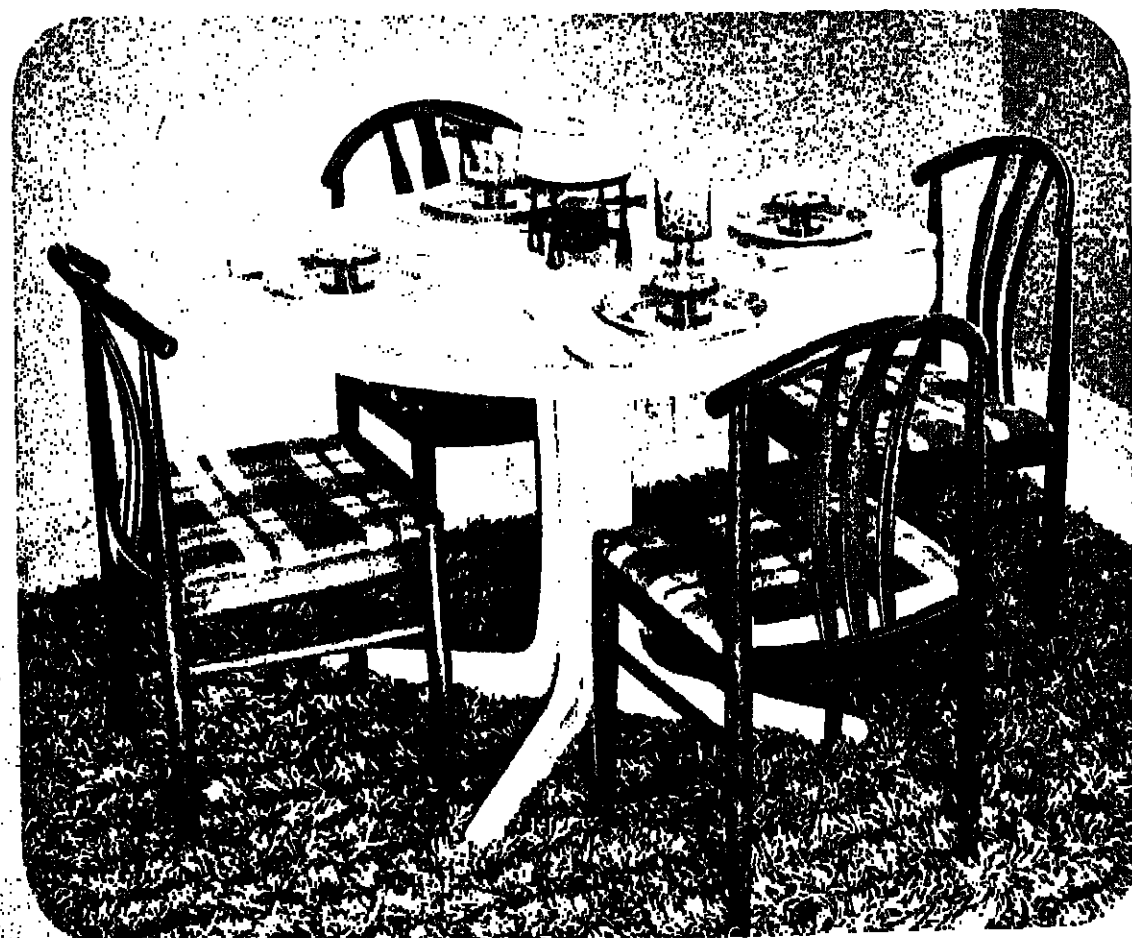
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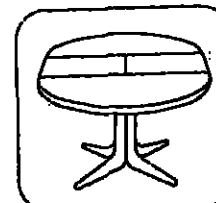
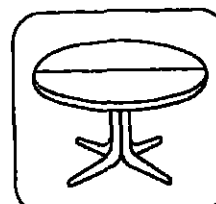
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## GALLERY GUIDE

TEL AVIV

Notes by Gil Goldfine

**PIETER ENGLEN** — is a young Dutch artist who transcends our established ideas of art and through a series of visual and written documents, usually beautiful colour photographs, involves us in his acts of transforming life into artistic statements. He believes that the process is far more important than the end product. Englen's choice of subject matter that, because of its mundane quality or simple genre, creates a sharper focus on its inherent artistic capabilities and possibilities. An established conceptualist, he differs from his contemporaries in that his work is more concerned. Rather than probing the time-space elements relationships he enjoys placing his self in the action. (See: Pieter Englen in his video, Englen, Painting out a Landscape, etc.). Revolving within a personal activity sphere, his work remains close to "conceptual art" in form and style related to the past by the conceptualist movement and thereby casts grave doubts on his universality and a time-related everything. Still, Englen's work is refreshing, thought provoking and often humorous. Abandoning formalist painting by recent graduate of Avni Institute. (New Gallery, 32 Rehovot St.) Opens April 10.

**YU. KUDACHIN** — Paintings by a Russian artist, winner of the Herman Struck Prize. (Modern Art Museum, 21 Herzl St.) Opens Sat. eve.

**CAESAREA**

**MINIATURES** — F. STERN, A. YORSELI, D. GIBERTIN (Modern Art Gallery). This exhibition is being continued.

**HAIFA**

**RAYA WASSERMAN-SINAI** — Oil is a cubism plainly influenced by Lege, including his orange and brown. (Haifa Museum, 6 Chaim St.) Opens Sat. eve.

**RENE DAHOM** — Gallery Group Show including David, Hillel, and others. (Haifa Museum, 6 Chaim St.) Opens Sat. eve.

**SPRING EXHIBIT, MUSEUM HAIFA** — European glass from the 19th century. (Haifa Museum, 6 Chaim St.) Opens Sat. eve.

**DAVID GIBERTIN** — Paintings (Lam Gallery, 120 Ben Yehuda St.)

**BRUNO EDELSTEIN** — Paintings (Gallery, 312 Disraeli St.) Opens Sat. eve.

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**ASHDOD YACOV**

**HAZOREA**

**BERNHARD STRUCK** (1870-1944) — Exhibition of his work from his late widow's estate. (Tel Aviv Museum, 100 Dizengoff St.) Opens Sat. eve.



Un glazed ceramic figure by the late Minna Kazez (Jaffa Artists' Gallery).

**MINNA KAZEZ** — In this exhibit, honoring the untimely death of the artist, the gallery is filled with her ceramic jars, globes and elongated cylinders that are decoratively embellished with lapid faces, funny hats and cartoon anatomical features. This transparent glass of pastel pinks, greens and blues is a testament to her work. Kazez also infused her work with a basic tone of European folk tradition, whose simplicity and quietude contrast elegantly with her designs on these modernist forms. (Jaffa Artists' Gallery, 32 Rehovot St.) Opens Sat. eve.

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Pottery by Amnon Israel (Museum, Haifa, Ramat Aviv).



Persian glass at the exhibition "Glass Vessels Through the Ages" at the Museum of Mediterranean Archaeology, Tel Aviv.

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Landscape by Nava Intrator-Barak (Engel Gallery).

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## Picasso graphics to form travelling show

By MEIR KONNEN

ART lovers who were disappointed to find that they had missed the marvellous second part of the Israel Museum Picasso graphics show, which was taken down after only three weeks (to make room for the lengthy mounting of the mammoth Moroccan folklore exhibition) may be mollified to learn that it may be remounted at the Museum and that selected Picasso graphics will form a travelling show to be seen later at various parts of the country. Not being earlier aware of the closing date, we apologize for the fact that last minute instructions to the press were muddled and that the show was misleadingly listed in last week's Gallery Guide.

Lovers of Picasso will be pleased to learn that Roland Penrose's famous biography of the master, originally written in the early 'fifties, has now been brought right up to date in a new Pelican edition at a very modest price. This hefty little paperback — **PICASSO, HIS LIFE AND WORK** by Roland Penrose (Penguin, 618 pp., £1) — includes dozens of black and white illustrations too, but they are too small to study and useful only as reference.

Penrose, himself an artist and art historian as well as a close friend of Picasso for over three decades, is well equipped to place Picasso against a whole succession of developments in art. He also reveals a great deal about his personal background, his Spanish preoccupation with triumphing over death, his reaction to political developments, his friendships and their effect on his art. It is not a gossip book, but a fairly uncritical labour of love by a friend anxious to explain a great man to an often uncomprehending world.

## Memorial album of Kahana drawings published

ARON KAHANA Drawings. An Album published by Hovev, Jerusalem.

THIS memorial album (in a limited edition of 180) published just over a year ago, was the first of a series of events designed to perpetuate the works of Kahana, a leading Israeli ceramist, painter and teacher who died suddenly in Paris in 1967, at the age of 62.

Kahana (born Hermann Kahn, Stuttgart) was one of the original "New Horizons" group who helped introduce non-figura-

tive and non-realistic art into Israel in the fifties. Yet Kahana never moved completely away from the figure or the figurative and had devised a form of pop art when he died. This album contains 16 loose-leaf prints which are all free brush and ink drawings, the best of them very free formalization of nudes (they are also extremely well printed). These ink drawings have the quality of good Zen paintings; they say all there is to be said in a few, well-chosen strokes. M.R.

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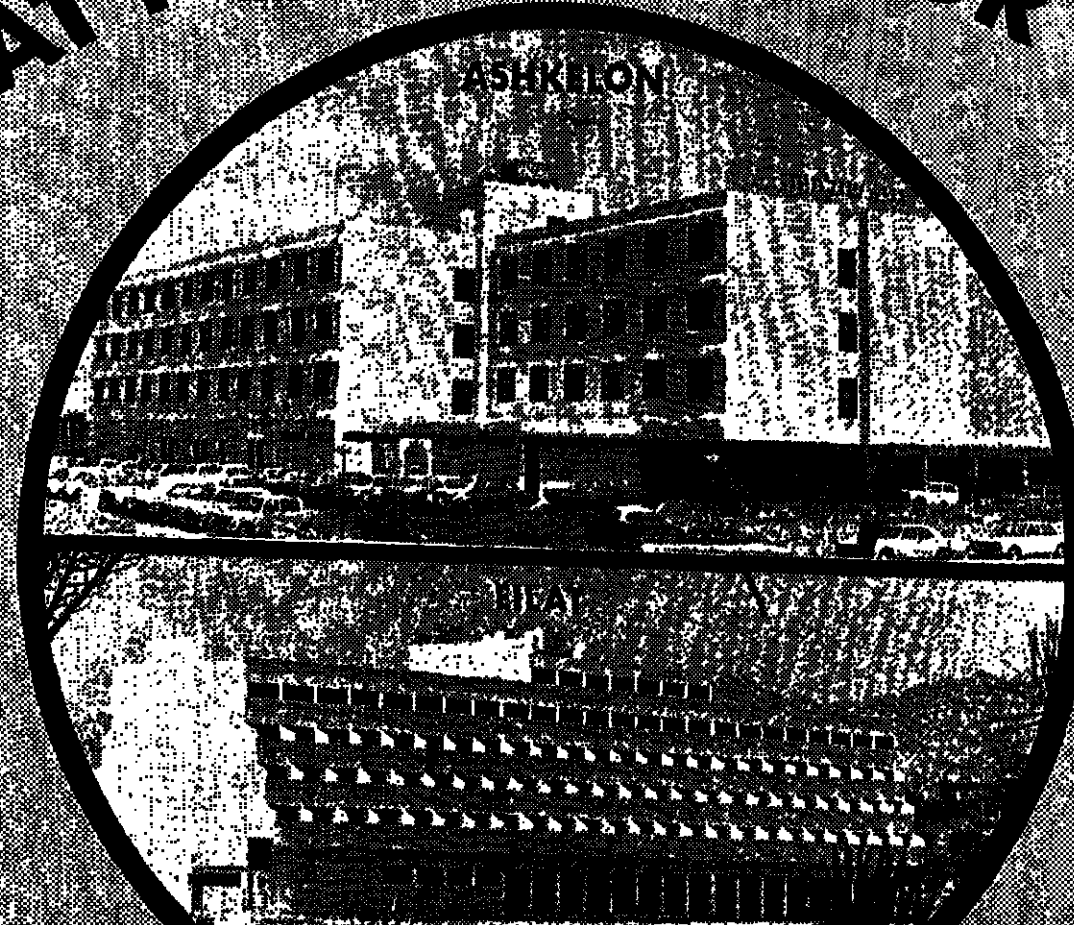
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## IPO shows the flag at Sharm

by yohanan boehm

An outstanding event in our cultural scene last week was undoubtedly the appearance of the Israel Philharmonic Orchestra at Sharm el-Sheikh (Ophira). Not only for the artistic content of the performance, as the concert was a rather non-traditional one — at present cannot be described as an appropriate atmosphere for the real enjoyment of music. It was good to see that the orchestra was not forgoing its pioneer spirit and that it is ready to show the flag in primitive conditions and to bring good music to the audience who would never go to a concert hall to hear it. All of the Israel Defence Forces contributed to the mounting of the performance: the Air Force brought the orchestra down in its own aircraft, the ground forces provided guards and maintenance (there were even Military Engineers in full dress); the Navy brought a tank landing craft to serve as a stage.

The audience was a true reflection of life down there: a lot of soldiers in bathing trunks, small children playing in the sand (probably unconscious that they were being treated to a concert for the first time in their lives); Beduin looking on in wonderment (an Israeli soldier for their thoughts!); army men in all kinds of apparel; and the formal dress of senior officers to the more free-and-easy of other ranks. Some people, however, seemed to regard the occasion as a kind of "stunt" made to show off their intelligence; but most of the audience, sitting on the dunes under the improvised stage, followed the music with interest, attention and obvious enjoyment.

The programme was aptly built:

its aspects — teaching, performing, composing — took a sudden and remarkable upswing from the modest beginnings of the early pioneering days. The IPO, music schools, chamber music ensembles, a broadcasting orchestra came into existence or expanded considerably and prepared the ground for an immense development of musical life generally. Time takes its toll, but many of the people who set the pattern for today are still able to see what the next generation has made of the job.

As far as the radio is concerned, many of the old-timers are still around though not at their jobs any more — Karel Salomon, Max L. a m p e l, Hanan Schlesinger, Wolfgang Schocken, Shabbetai Petrusheka. And now, finally, Arie Sachs, the indomitable accompanist and senior programme assistant, has retired. Music administration seems to be a healthy occupation, since all of them are in good health and busy at their hobby (which is music!).

The most senior, Hanan Schlesinger, is just celebrating his 80th birthday. Many people will have nostalgic memories of the "good old days" at the Palestine Broadcasting Service in the 'thirties, when H.S. conducted the "Studio Ensemble." Conducting was not the problem, but getting music and fitting it into the existing instrumental combination. Most of the time, Schlesinger was busy writing arrangements for Palestinian tunes and rearranging orchestration from the approved repertoire to fit the thin ranks of musicians — whose proficiency

the hymnal Israeli version of Elgar's "Pomp and Circumstance"; Paul Ben-Haim's "Fanfare to Israel" — the obvious choice for an opening — and Handel's "Water Music." The latter, though written for an English king and first played on the River Thames certainly on civilian vessels, was too tempting to be missed. There was even a swimmer diving into the water to retrieve some music blown into it by the lively wind, which helped to add dynamic changes to the performance with frequent shifts of different direction.

The Triumphal March from Verdi's "Aida" was an amusingly ironic choice. Originally commissioned for the opening of the Suez Canal (which is now closed), first performed two years later at the Cairo Opera House (which recently burned down), the opera lauds Egypt's military prowess, and the Victory March itself celebrates the victory of the Egyptians over the Nubians (today, the Sudanese). Then there was Dvorak's "New World" Symphony — with a Phantom on patrol unwittingly demonstrating for a few seconds that jet engines are more powerful than a 75-man orchestra.

But it definitely was a great event for all concerned, and it is encouraging that the authorities — local, at Government level and the I.D.F. — thought it worth while bringing the IPO at the way to Sharm. Judging from the public's response, there would seem to be justification for according to the request of the chairman of the region and making this an annual event in the IPO's schedule. Conditions change so rapidly that I shouldn't wonder if in the not too distant future a building goes up in Ophira that can be used profitably as a concert hall.



The Israel Philharmonic plays light classical music aboard a landing craft launched off Ophira (Sharm el-Sheikh) to an audience of soldiers and the first of the local citizens of the embryonic city, some of whose children prefer making sand-castles. The slogan on the side of the floating stage is Isalah's "And they shall beat their swords into ploughshares and their spears into pruning hooks."

(IPPA) grew even more slowly than their in Tel Aviv for the first two decades, his "Ballade for Cello numbers" years, "advancing" to the Cafe and Orchestra," and his four years in Jerusalem, where he symphonies — all of them performed in Vienna at the piano, formed in Israel, and some abroad at various German opera houses. He became permanent conductor as well. When he reached the age of the radio orchestra in 1937, of 75, he decided to give up composing, as he was not in sympathy with the trends in Israeli broad he played at the Hinga Bar known best for his "Four Land-composition."

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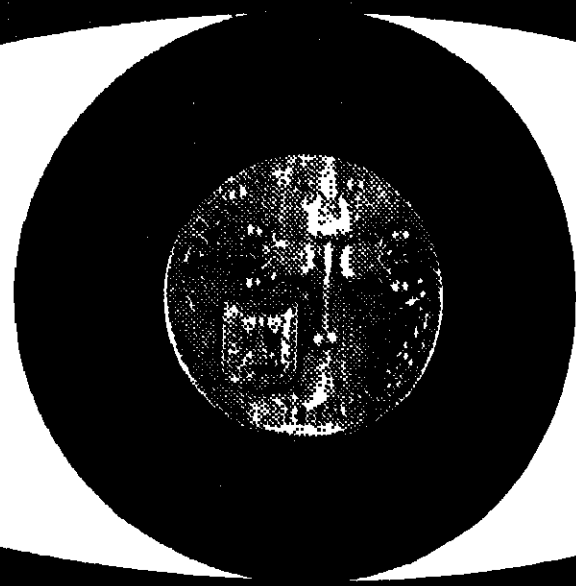
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HANAN SCHLESINGER  
BORN APRIL 6, 1879



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theatre

by mendel kohansky

## Too stolid flesh

OFTEN envy my colleagues, the music critics. They too attend poor performances, but however unexciting the programme, in the members of the orchestra, everyone on the platform, a competent professional who has gone through years of schooling and apprenticeship before he is permitted to appear up there. I had to sit through what seemed like hours of oratory, while the audience, well filled with drinks and canapés, dozed in their seats or tiptoed out, so that when the students' time arrived about half of them were gone.

The students were undoubtedly a lively, enthusiastic lot, and an attractive one, too, as they swarmed into the somnolent hall in their black tights and opened with an oriental dance; changed into animals hunting each other, performing the rites of courtship and mating; then changed into humans again, wordlessly expressed emotions as they prepared for a rehearsal of "Cyranos de Bergerac." Their young bodies showed the results of hard work that had given them strength, flexibility and expressiveness.

David Bergman, the recently appointed principal of the school, told me that in the first year, the students are made to concentrate mainly on their bodies. This occasionally gives them a shock, as they expect to start out by reading Shakespeare. There are eight courses in the first year dealing with the body alone, including a course in the physical effects of emotional experiences. One may confidently expect that these boys and girls won't trip over their own feet and collide with the scenery.

The emphasis on the body, which is an essential part in modern theatre trends, as, by the way, introduced by the school's

former principal, Michael Rutenberg, evidently a non-person to the management, for his name was not mentioned in the speeches or in the printed anniversary material, which is otherwise replete with names of deserving citizens. What about results so far, after 13 years? The school has published for the occasion a list of graduates and their activities in the professional theatre. It is a selective list which, I assume, means that the other graduates have either left the profession or tried and didn't get anywhere. It contains 46 names. With nine classes already having graduated (a course runs three years), an average of 5.1 graduates per course working in the theatre is a rather unimpressive harvest. I found it even less impressive when I made my own second selection and going down the list arrived at about 20 whom I myself have seen doing anything worth while in the past decade. This would bring the average per class down to 2.2. But they are all still very young and the future is before them.

\*\*\*  
THREE young actors are trying to make a future for themselves in a company they founded and cautiously named "Perhaps." They are performing in three French one-act plays, with one of the trio serving also as director and designer.

The three one-acters all deal with the subject of alienation, non-communication and other ills

of our contemporary, affluent (for some) society. In "The Window," by Jean Tardieu, a citizen inquiring when a train leaves finds himself answering all sort of ridiculous questions put to him by the clerk, a man for whom imposing his silly will on strangers is a means of reaching out of his loneliness.

In "Two in One," by Guy Foissy, two young people meet in a park during their lunch hour and it's love at first sight. They start to plan a rosy future, filled with big cars, fine homes, luxury cruises, social success — all the good things they read about in the advertisements — until the factory whistle summons them back to the reality of menial jobs and low wages. In "The Farmer from Outer Space," by Rene de Obaldia, we find a grotesque set-up with a farmer suffering from hallucinations as a result of being hit by an object from outer space. The object which hit him turns out to be a cigarette lighter dropped by the space traveller who, having lost his way, eventually shows up on the farm and is recognized by the farmer and his wife as their long-lost son.

The three young actors, Yael Ya'akov, Shmuel Livneh and Alon Lev, are fairly talented, but Livneh's direction is on the amateurish side. The place — a students' club located in a cavernous and slightly sinister subterranean hall in Tel Aviv's industrial district — is a pleasant contrast to the

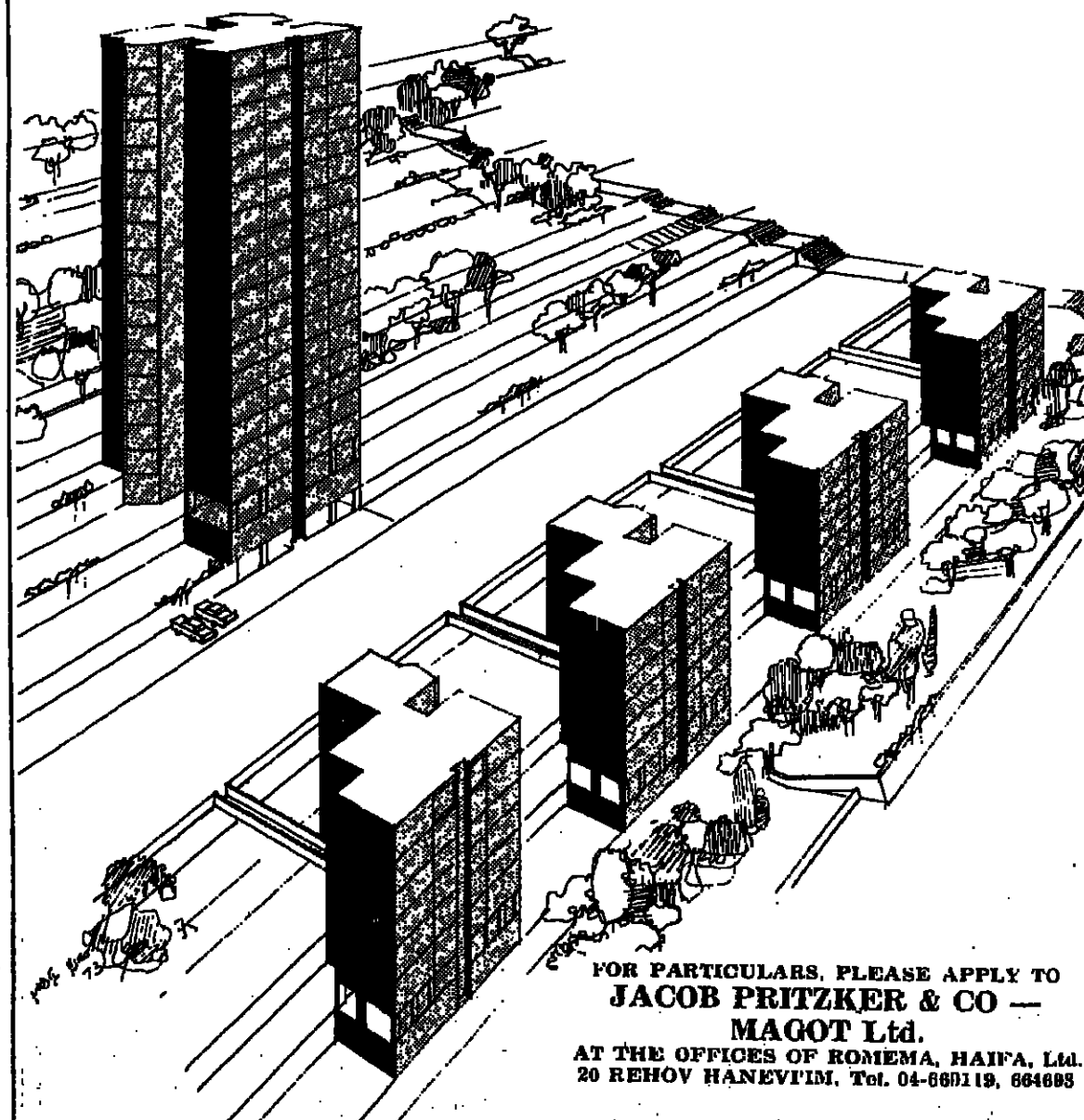


David Bergman, principal of the Theatre School. But where are the graduates?

conventional theatre. The only question is why at a time when managers of established theatres are panting for new talent, these three have to go their own way instead of learning more about acting — the Bar Mitzva put me in a pedagogic mood — under experienced directors in fully professional companies. Whatever our theatre needs, new little companies with nothing new to offer are not it.

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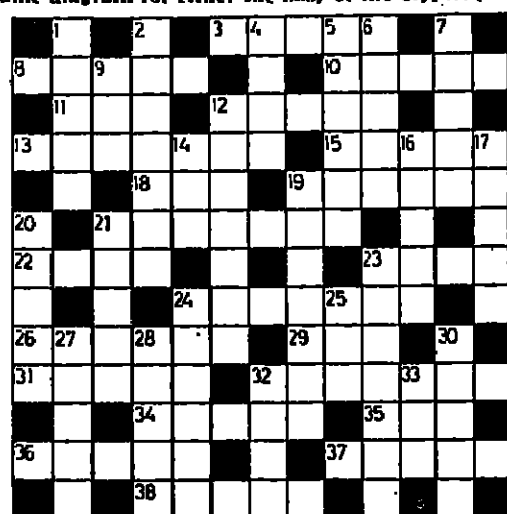


# TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

## EASY PUZZLE

- ACROSS**
1. Traffic (5)
  2. Walks (5)
  3. U.S. word for petrol (3)
  4. Bride straps (5)
  5. Good qualities (7)
  6. Following (5)
  7. The ear (5)
  8. Snake (3)
  9. Swift (6)
  10. Church alms (7)
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## CRYPTIC PUZZLE

- ACROSS**
1. Are her vital statistics astronomical? (10)
  2. Like beads from Havana? (5)
  3. Preferred a chair to one's bed? (3, 2)
  4. Hurry to work? (3)
  5. But put in an appearance? (5)
  6. We slink around eating them? (7)
  7. Distance achieved by a clockwork duck in a film? (6)
  8. Sonia Nicholson's boy? (3)
  9. He had a lot of soldiers black in France? (5)
  10. A northern town? Not really! (5)
  11. Keep in suspense? (4)
- DOWN**
1. Sweep along by wind power? (4)
  2. Pipped, as even the best players can be? (6)
  3. Naval man to whom the army has a right? (5)
  4. In the class a year for just one? (5)
  5. Romance on the installment plan? (7)
  6. Soldier of a clumsy spianel? (5)
  7. Compete for victory, that is? (5)
  8. Uncle, to a degree, can dance? (5)
  9. One given a lion for bravery? (7)
  10. One speaking with forked tongue? (5)
  11. Object strange to us? (5)
  12. Anna and the king of China? (5)
  13. They're down for bingo? (4)
  14. He takes an unwelcome interest? (5)
  15. Old Nick squatted on one? (5)
  16. They can be grown for fun by Joe? (5)
  17. Hair in a cake? (5)
  18. Not to be done wrong by? (5)
  19. Youngster with the right angle on modern times? (5)
  20. Nick is not going to church? (5)
  21. Put away in the rodent manner? (5)
  22. Don't go out again! (2-5)
  23. Old girl had to rebuild? (5)
  24. American fringes? (5)
  25. Struggles to smother a rivet? (5)
  26. Indispensable prison officer? (5)
  27. Part of the arm, oddly enough? (5)
  28. School work made easy by? (5)
  29. Look for a 30? (5)
  30. Half a mile in a car free? (5)
  31. Help in reproduction? (5)

## SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

## ON THE AIR

**FIRST PROGRAMME**  
 5.55, 5.56 and 5.57 p.m.  
 News: 5.55, 5.56, 5.57, 5.58, 5.59, 5.60, 5.61, 5.62, 5.63, 5.64, 5.65, 5.66, 5.67, 5.68, 5.69, 5.70, 5.71, 5.72, 5.73, 5.74, 5.75, 5.76, 5.77, 5.78, 5.79, 5.80, 5.81, 5.82, 5.83, 5.84, 5.85, 5.86, 5.87, 5.88, 5.89, 5.90, 5.91, 5.92, 5.93, 5.94, 5.95, 5.96, 5.97, 5.98, 5.99, 6.00, 6.01, 6.02, 6.03, 6.04, 6.05, 6.06, 6.07, 6.08, 6.09, 6.10, 6.11, 6.12, 6.13, 6.14, 6.15, 6.16, 6.17, 6.18, 6.19, 6.20, 6.21, 6.22, 6.23, 6.24, 6.25, 6.26, 6.27, 6.28, 6.29, 6.30, 6.31, 6.32, 6.33, 6.34, 6.35, 6.36, 6.37, 6.38, 6.39, 6.40, 6.41, 6.42, 6.43, 6.44, 6.45, 6.46, 6.47, 6.48, 6.49, 6.50, 6.51, 6.52, 6.53, 6.54, 6.55, 6.56, 6.57, 6.58, 6.59, 6.60, 6.61, 6.62, 6.63, 6.64, 6.65, 6.66, 6.67, 6.68, 6.69, 6.70, 6.71, 6.72, 6.73, 6.74, 6.75, 6.76, 6.77, 6.78, 6.79, 6.80, 6.81, 6.82, 6.83, 6.84, 6.85, 6.86, 6.87, 6.88, 6.89, 6.90, 6.91, 6.92, 6.93, 6.94, 6.95, 6.96, 6.97, 6.98, 6.99, 7.00, 7.01, 7.02, 7.03, 7.04, 7.05, 7.06, 7.07, 7.08, 7.09, 7.10, 7.11, 7.12, 7.13, 7.14, 7.15, 7.16, 7.17, 7.18, 7.19, 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# WHAT'S ON

**Plant a Tree in Israel**  
With your Own Hands!  
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund), in Jerusalem - Rehov King George, corner Keren Kayemet, Tel. 2521, in Tel Aviv - 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 23448.

**ALL WEEK IN JERUSALEM**  
— Israel Museum:  
Sun., Mon., Wed., Thurs., 10 a.m.-4 p.m.  
Tues. 10 a.m.-4 p.m.  
Museum 10 a.m.-4 p.m. Fri., Sat. 10 a.m.-2 p.m.

**Exhibitions:**  
Alhambra of Granada — Photographs by Arieli — Special Exhibition at Rockefeller Museum (in coop. with Jerusalem Municipality). Film making (Youth Wing).  
Travellers to the Holy Land — prints and drawings, 18th cent. in memory of Hermann Mayer (Cohen Hall). Henri Friedlander — typography and lettering (Library Hall).  
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**Special exhibit:**  
Limestone relief from a tomb at Saqqarah, Egypt, depicting food offerings for the dead: bread, figs, cuts of meat, beer and wine. Old Kingdom period, early VI Dynasty, about 2300 B.C.E. Gift of Dr. H. Hecht, Haifa.

**Conducted Tours:**  
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2. Medical Centre Only, include visit to Chagall windows, exclusive Audio-Visual Presentation of the "Hadassah Story" at 9.00 a.m., 11 a.m., 12.30 p.m. and 2 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 19 and 27.  
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Tel Aviv Museum, Edgar Street Harnack Exhibitions: The graphic works of Antoni Clavé (Zacks Hall). Israeli Painting and Sculpture (Meyerhoff Hall). From Impressionism to Abstract Art (Jaglom Hall and Hall No. 3). Kinetic Art (Hall Hall). Hours: Sun., Mon., Tues., Thurs., 10 a.m.-4 p.m.; 4.30 p.m.-7 p.m.; 10 a.m.-2 p.m., Sat. 8.30 a.m. Hebrew University, Rehov Hayarkon, Tel. 23448. Paintings: 1937-1938; 1939.

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1, Allenby Road, Tel Aviv, Tel. 57222  
**A NIGHT IN VENICE**  
Tel Aviv  
Tomorrow, April 7

Samuel, Astor, Dan, Park, Deborah, Adiy, Amel Shalom, Basel. For further details Tel. 4111. Public Relations Dept.  
Basel-Haus University, daily, for free transportation please call public relations. Tel. 707401.

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**HOKUS-POKUS**  
starring Heinz Ruehmann and Liselotte Bulver  
staged by Kurt Hoffmann  
**TEL AVIV—B'NAI B'RITH HALL**  
Wednesday, April 11, 1973 at 5 and 8.30 p.m.  
Tickets available at UNION, 118 Rehov Dizengoff, Tel. Av.

**HAIFA**  
Hadassah Club, Youth Aliya office, 20 Rehov Harnackim, Tel. 4361, 6478.  
Goldman Art Gallery, 93 St. Hanassi, Exhibition: PICASSO, single edition line cuts; and BUIEN-BALEST — lithographs chosen for Dokumina 1972. Open every day 10 a.m.-1 p.m.; 4-7 p.m.; 8-10 p.m. Saturday, 11 a.m.-1 p.m.; 6-8.30 p.m.  
— CAESAREA  
Tiamoret Harnackim, tonight in the harbour fort.  
— REHOVOT  
Weismann Institute of Science, conducted tours, Sun. to Thurs., 10 a.m. and 2.30 p.m.; Fri. 10.30 a.m. only. Starting from the lobby of the Charles Clore International House.  
— SATURDAY  
JERUSALEM  
Organ Music by Philip Regor every 9 a.m., Tel Aviv, Hiedrut Bldg., 93 Rehov Arlosorov, Tel. 20141; Jerusalem, Beit Elshava, Rehov Elazar Hamedani, Tel. 2184; Haifa, Community Centre, 14 Rehov Zahal, Kiryat.

**Walthor Barbour**  
American International School  
in Israel—Kfar Shmaryahu  
presents the Musical Comedy  
**Once Upon a Mattress**  
by MARY ROGERS and MARSHAL BARER  
On April 10, 11, 12, 1973 at 8.30 p.m.  
For ticket reservations, please call: Tel. 03-983325

**HOTEL RESERVATIONS ALL OVER ISRAEL**  
No additional fees  
Tel Aviv: 28 Gordon St. Phone 22042  
Ramt Gan: 1 Hamaagat St. Phone 721789

**the israel museum, jerusalem**  
**THIS WEEK AT THE MUSEUM**

**This week at the Tel Aviv Museum**

**EXHIBITIONS**  
**THE NEW BUILDING**  
The Graphic Works of Antoni Clavé (Zacks Hall). The Museum Collections (Meyerhoff Hall, Jaglom Hall, Hall No. 3).  
**THE HELENA RUBINSTEIN PAVILION**  
Avigdor Ariki: Paintings 1937-1938 & 1939. Helena Rubinstein Art Library (new building). Open: Sunday-Thursday 10 a.m.-1 p.m., 4-7 p.m.; Friday, 10 a.m.-1 p.m.

**FILMS**  
Festival of Contemporary Italian Films  
In cooperation with Istituto Italiano di Cultura Sacco e Tanzi (Italy, 1971)  
Director: Giuliano Montaldo  
With Gian Maria Volonté, Riccardo Cuccolla (English/Hebrew subtitles)  
Per un pugno di dollari (A Fistful of Dollars) Italy, 1961  
Director: Sergio Leone  
With Clint Eastwood, Gian Maria Volonté (English/Hebrew subtitles)

**SPECIAL PASSOVER PROGRAMME**  
Tales of Ben-Zur Pinner England with Dancers of the Ballet and in association with the Royal Opera House  
Choreographer: Friedrich Ashton  
Director: Reginald Mills  
Romeo and Juliet (England)  
The Royal Ballet of London  
With: Margot Fonteyn, Rudolph Nureyev  
Choreographer: Kenneth Macmillan  
Director: Paul Canner

**CONCERTS**  
(Leon and Mathilde Recanati Auditorium)  
Bach and Baroque Music (5)  
Uri Wiesel: cello  
J.S. Bach: Three Suites for solo cello (No. 2, 3 & 4)  
"New Immigrant Artists"  
Mark Varshavsky — cello  
Yonathan Zak — piano  
Beethoven (Sonata op. 68), Schumann (6 Pieces for Piano), Liszt (Sonata for solo cello), Debussy (Sonata for cello and piano), Paganini ("Moses" Variations)  
Under the patronage of H.E. the Ambassador of Belgium  
"Great Artists"  
Naum Slusany — piano  
Prof. at the Royal Music Conservatory, Brussels  
Mozart (Piano Concerto No. 23), Chopin (2 Polonaises), Liszt (Prelude, Choral, Fugue), Milhaud (4 Saudades do Brazil), Prokofiev (4 Grandmother Tales), Slusany (4 Preludes)

The concerts are organized in cooperation with the Culture, Youth and Sports Department of the Tel Aviv Municipality.  
The "New Immigrant Artists" series is organized by the Tel Aviv Museum, in cooperation with the Tel Aviv Municipality, the Agency and the Association of Newcomers from the U.S.S.R.

**TICKETS FOR EVENTS**  
Available at the Museum ticket office and for concerts also at Union, 118 Rehov Dizengoff

**VISITING HOURS (both buildings)**  
Sunday, Monday, Wednesday, Thursday: 10 a.m.-2 p.m., 4 p.m.-7 p.m.  
Tuesday: 10 a.m.-1 p.m.; 4 pm-7 pm.  
Friday: 10 a.m.-2 p.m.; Saturday: 6 p.m.-10 p.m.

**EXHIBITIONS**  
Alhambra of Granada — Photographs by Arieli — Special Exhibition at Rockefeller Museum (in cooperation with the Municipality).  
Travellers to the Holy Land — prints and drawings, 16th-20th century, in memory of Hermann Mayer (Cohen Hall).  
Henri Friedlander — typography and lettering (until April 14) Impressionist and Post-Impressionist paintings from the Museum and Farkas Collections (Goldmunz Hall).  
Film making (Youth Wing).

**SPECIAL EXHIBIT**  
Limestone relief from a tomb at Saqqarah, Egypt, depicting food offerings for the dead: bread, figs, cuts of meat, beer and wine.  
Old Kingdom period, Early VI Dynasty, about 2300 B.C.E. Gift of Dr. H. Hecht, Haifa.

**TEL AVIV**  
Tel Aviv Museum, Edgar Street Harnack Exhibitions: The graphic works of Antoni Clavé (Zacks Hall). Israeli Painting and Sculpture (Meyerhoff Hall). From Impressionism to Abstract Art (Jaglom Hall and Hall No. 3). Kinetic Art (Hall Hall). Hours: Sun., Mon., Tues., Thurs., 10 a.m.-4 p.m.; 4.30 p.m.-7 p.m.; 10 a.m.-2 p.m., Sat. 8.30 a.m. Hebrew University, Rehov Hayarkon, Tel. 23448. Paintings: 1937-1938; 1939.

**Museums:** (1) Hadassah Museum; (2) Kadman Numismatic Museum; (3) Ceramics Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Quasile Excavations; (7) Alhambra of Granada — Photographs by Arieli — Special Exhibition at Rockefeller Museum (in cooperation with the Municipality).  
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**SUNDAY!**

by Sheraton's generously  
buffet tables — eat as much  
you can — and after dinner visit  
Magic Carpet Night Club.  
All inclusive price: IL\$9.—  
(including taxes)

**EDNA LEV**  
Hanan Yovel  
Popular Israeli singer

**THE SHERATON**  
Dance Band  
led by Mike Harris

by Wednesday at 8 p.m.  
by Thursday at 9 p.m. — the best  
by Friday at 9 p.m. — the best

IL\$ — per person  
(including taxes)

**Ein Gev Festival**  
PASSOVER 1973

at the "Kinneroth" Esco Music Center

**THE ISRAEL BROADCASTING SYMPHONY**  
Orchestra  
ABRAHAM KAPLAN, Conductor  
MICHAEL MAYSKY, Cello  
GEROME BARRY, Baritone  
The Chorus of the Jerusalem Academy of Music  
STANLEY SPIERBERG, Director  
ALL IN ONE PROGRAMME:  
Shloime, Rhapsody for Cello and Orchestra  
"Sacred Service"

**THE ISRAEL PHILHARMONIC ORCHESTRA**  
ISYAN KERTESZ — Conductor  
Soloists: CHAIM TAUB — Violin,  
DANIEL BENJAMINI — Viola  
Works by Mozart, Britten, Dvorak

**TRIO HAGASHASHIM OF ISRAEL**  
Hagashashim Festival

**THE BAT-SHEVA DANCE COMPANY**  
CIRCLES  
Choreography: Rina Schonfeld  
EBONY CONCERTO  
Choreography: John Cranko  
AFTER EDEN  
Choreography: John Butler  
DIVERSIFICATION  
Choreography: William Louthier

**FESTIVAL STRINGS LUCERNE**  
RUDOLF BAUMGARTNER, Conductor  
Works by Telemann, Pachelbel, J.S. Bach,  
Mendelssohn, Haller, Stravinsky

**I.D.F. ENTERTAINMENT GROUPS**  
and Orchestra Parade

All performances start at 9 p.m.

Tickets: Tel Aviv: Union, 118 Rehov Dizengoff  
Haifa: Garber, Central Carmel and Maccabi Box Office,  
5) Rehov Herzl  
Tiberias: Shavit Kinnereth Co. and Ehadif Agency

Tickets for organized tours: at all Egged Tours offices. Reservations:  
Kinnereth, Post Ein Gev. (Tel. 057-50158). Price of ticket: IL\$15.

**HAIFA MUNICIPAL THEATRE**  
Premieres  
HIREAVEMENT  
AND FAILURE  
by Daniel Horwitz  
after Y. H. Brenner  
Director:  
Oded Kotler

Haifa, April 10  
Tues., April 11  
Thurs., April 12

**THE CAMERI THEATRE**  
THEY'LL COME  
TOMORROW  
Tel Aviv, April 7  
Haifa, April 8  
Haifa, April 9

**HABIMAH**  
CATCH A THIEF  
Tel Aviv, Large Hall  
Sat., April 7, 8.30  
Sun., April 8, 8.30  
Mon., April 9, 8.30

**EVERYTHING**  
IN THE GARDEN  
Tel Aviv, Small Hall  
Sat., April 7, 8.30  
Sun., April 8, 8.30

**A DOG'S WILL**  
Last performances  
Haifa  
Mon., April 9  
Tel Aviv, Large Hall  
Tues., April 10, 8.30

**ASPERN PAPERS**  
Tel Aviv, Small Hall  
Mon., April 9, 8.30  
Tues., April 10, 8.30

**HABIMAH**  
NIGHT OF THE  
MURDERERS  
Tonight, April 9,  
10.30  
Sat., April 7, 6.00

Box Office  
Tel. 385742, Tel Aviv

**UNIQUE IN ISRAEL**

**La Fondue Jerusalem**

The exclusive restaurant.  
Selection of gourmet dishes.  
Various fondues — Chocolate  
Fondue, Apricot Fondue,  
Banana split flambee.

LISTED BY THE  
MINISTRY OF TOURISM

**Israel Theatres**

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